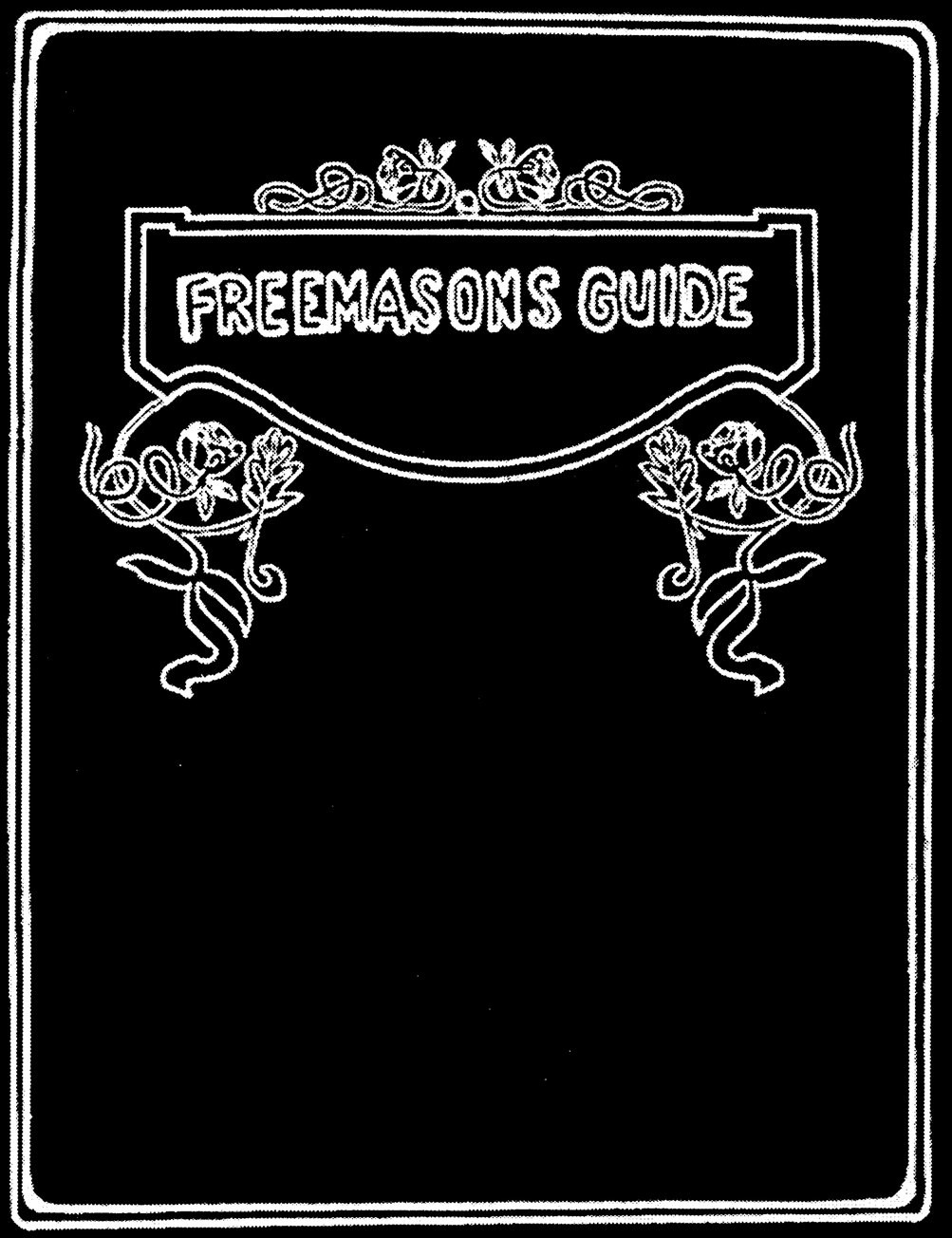

FREEMASONS GUIDE

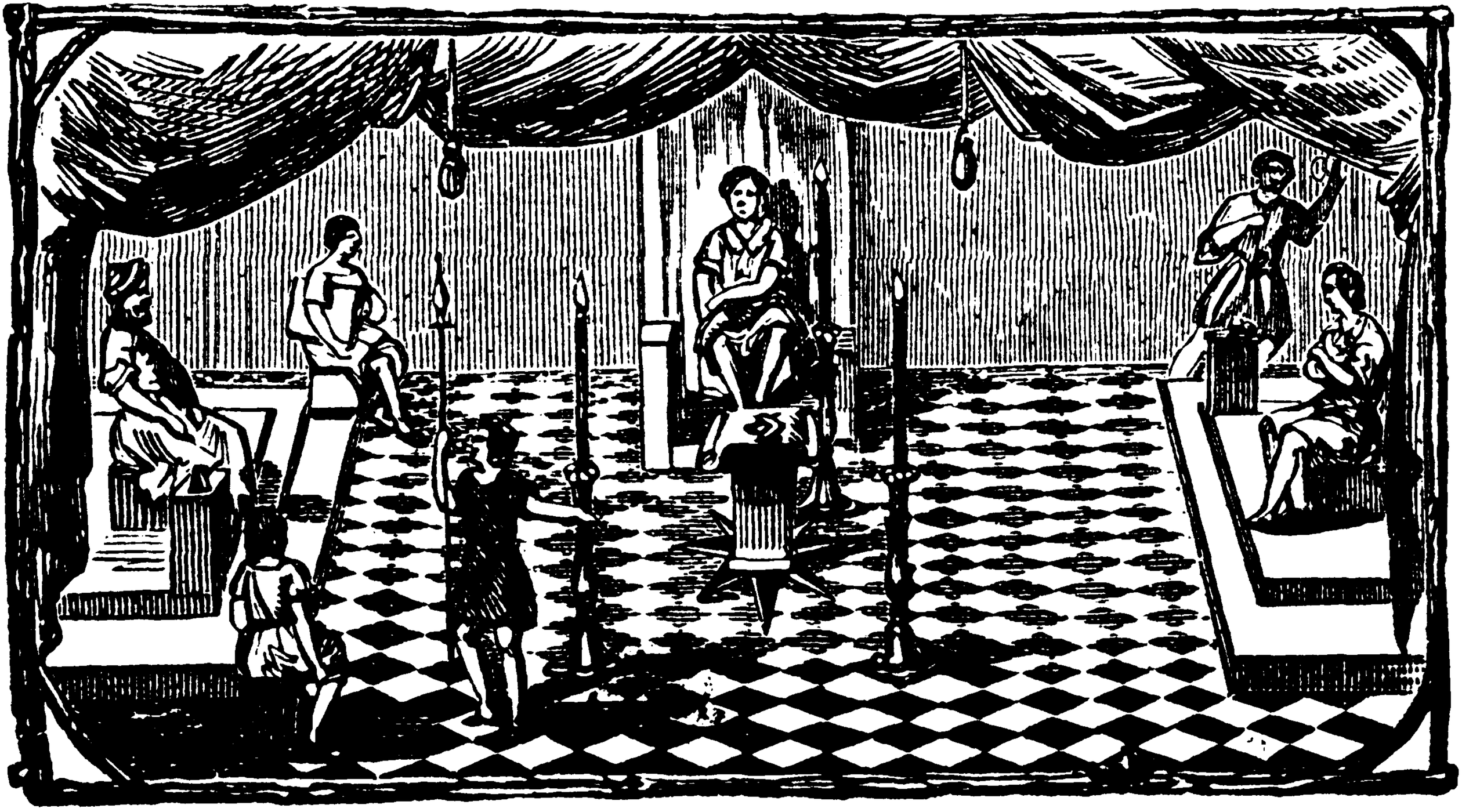
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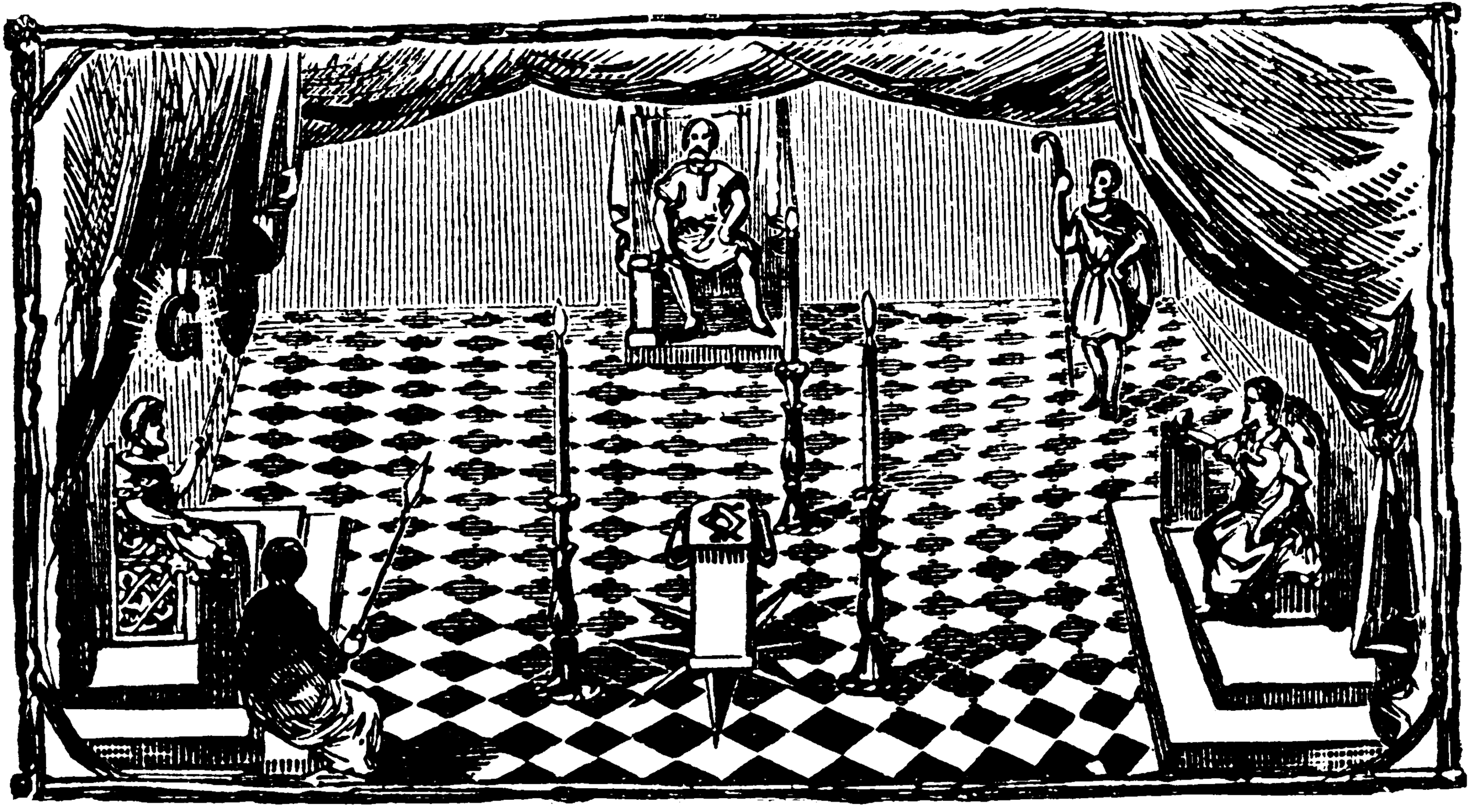
FREEMASON'S GUIDE

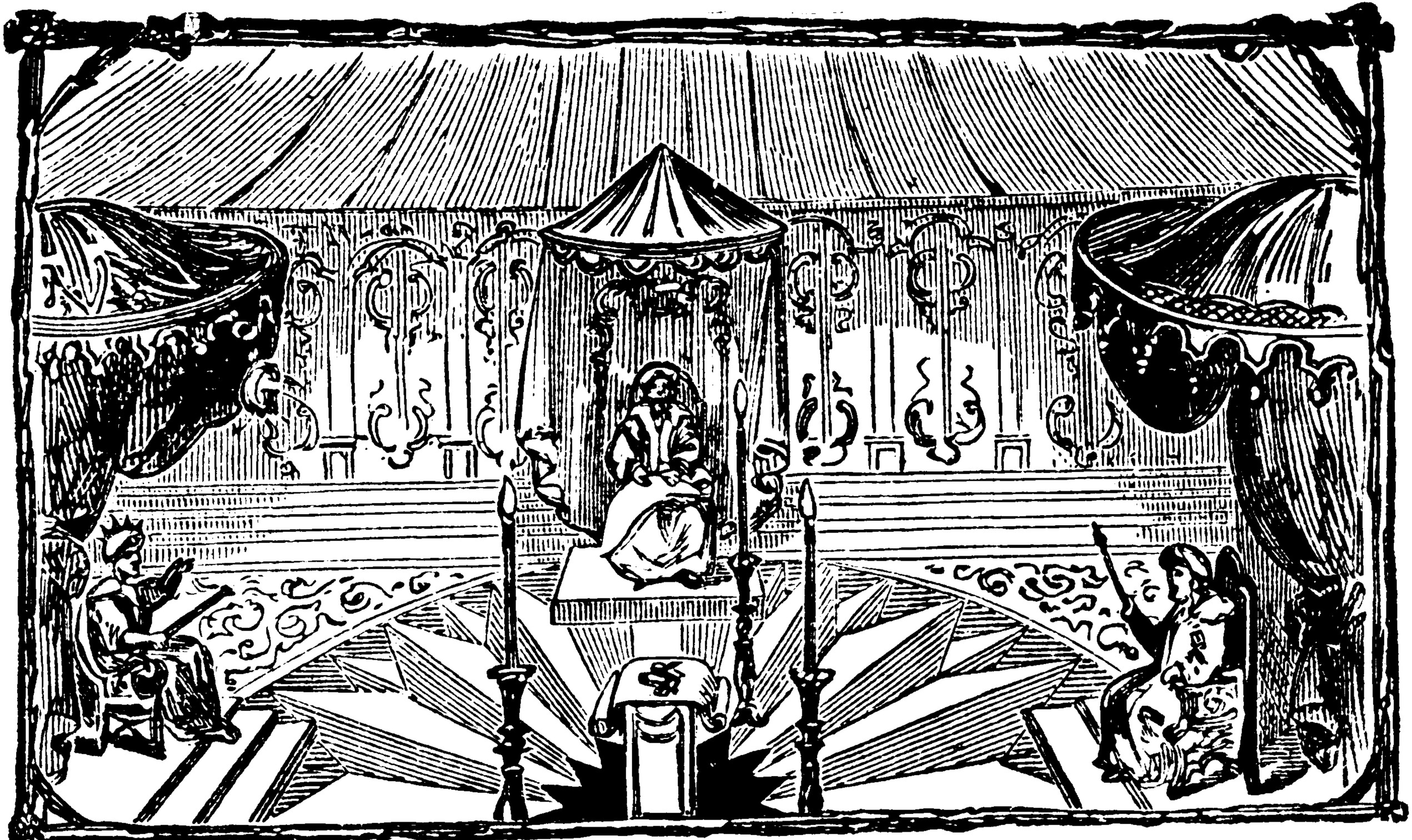
TO THE

SYMBOLIC DEGREES









WISDOM, STRENGTH AND BEAUTY



This is to Certify, *That our worthy*

Brother _____

WAS REGULARLY INITIATED AN

Entered Apprentice _____

PASSED TO THE DEGREE OF

Fellowcraft _____

AND RAISED TO THE SUBLIME DEGREE OF

Master Mason _____

and is distinguished for his zeal and fidelity to the Craft

We do therefore recommend that he be received and acknowledged as such by all true and accepted Free-masons wheresoever dispersed.

In Testimony Whereof, *we have granted to him this Certificate under our hands and the seal of*

_____ *Lodge, No.*_____, *Free and*

Accepted Masons of _____, *at* _____

this _____ *day of* _____ *A.·.L.·. 60*____

_____

Master

[Seal] _____

Secretary

EXAMINATION OF VISITORS

In the absence of personal avouchment, the applicant for admittance as a visitor to a Lodge shall take the test oath and submit to strict trial and due examination. Neither a diploma, nor a dimit, nor a certificate of membership, nor a receipt showing payment of dues, shall be conclusive as to the identity of the holder, nor as to his good standing in the Fraternity. See Washington Masonic Code, Secs. 920, 924, 925, 926, 2608.

T. O.

I, ------, do hereby and hereon most solemnly and sincerely swear that I have been regularly initiated as an E. A. M., passed to the degree of a F. C. M., and raised to the sublime degree of a M. M. in a regularly constituted Lodge of such; that I am not suspended or expelled, and know of no reason why I should not converse Masonically with my Brethren. So help me God.

OPENING THE LODGE

Note: All wording in large or small capitals, or in small type is simply explanatory and not a part of the Standard Work. Italics are used for emphasis. Wording in brackets is optional.

FIRST: *Congregate.* The Master calls the Lodge to order with one blow of the gavel, all present being properly clothed; each officer, assuming his insignia of office, repairs to his station or place. All are seated.

SECOND: *Purge.* Ascertain in the prescribed manner the right of each one to be present.

THIRD: *Avouchment.* This must be on personal knowledge, due examination, or lawful information.

FOURTH: *Tile.* Ascertain if the outer avenues or approaches to the Lodge are securely guarded.

FIFTH: *Lecture.* The Master proceeds in a catechetical form, aided by his officers. The system is esoteric and rigidly defined. No variation of its form is permissible.

PRAYER AT OPENING

This or other appropriate form of Prayer may be used.

Most Holy and Glorious Lord God, the Giver of all good gifts and graces: Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them, and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee

aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling and to illuminate our minds, that we may walk in the light of Thy countenance; and, when the trials of our probationary state are over, may we be admitted into the Temple not made with hands, eternal in the heavens. Amen!

RESPONSE: So mote it be.

FLAG CEREMONY

(Optional)

W.M. Bro. Marshal, present the Flag of our Country at the Altar. The Brethren will stand at attention while the Marshal presents the Flag. (Done.)

W. M. Brethren, this Flag, emblem of civil and religious liberty, well deserves a place in a Masonic Lodge; may we as Masons stand ever ready to shield and protect it as we should foster and promote the divine principle of which it is the symbol throughout the world. Bro. Marshal, deposit the Flag of our Country in a place of honor in the East. (Done.)

PRAYER AT CLOSING

Supreme Architect of the Universe, as we are now about to separate, accept our humble praises and the gratitude of our hearts for the many mercies and blessings Thy bountiful goodness has conferred upon us. Pardon, we beseech Thee, whatever Thou hast seen amiss in us, and con-

tinue to us Thy presence, protection and blessing. May all our irregular passions be subdued, and may we daily increase in *Faith*, *Hope* and *Charity;* more especially in that *Charity* which is the bond of peace and the perfection of every virtue. May we practice Thy precepts, that we may obtain the fulfillment of Thy promises, and gain an entrance through the gates into the Temple and City of our God. Amen!

RESPONSE: So mote it be.

RETIRING THE FLAG

(This ceremony is optional when the optional Flag Ceremony has been used in opening. Preferably used following the Chaplain's prayer; Marshal should have the same support as in opening.)

WORSHIPFUL MASTER: Brethren, in the presence of the Great Lights and under the protecting folds of the Flag of Our Country, we have worked, as Masons, for the good of humanity. As the Flag is retired let us stand at attention in tribute to the emblem of the Nation that guarantees to its citizens the rights of free assembly, free speech, free worship—the rights of free men and of Freemasons. Brother Marshal, retire the Flag.

CHARGE

In addition to the foregoing, the following charge at closing is recommended:

Brethren: We are now about to quit this sacred retreat of friendship and virtue, to mingle again

with the outer world. Amid its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcefully recommended, in this Lodge. Be diligent, prudent, temperate, discreet. Remember that at this altar you have promised to befriend and relieve every Brother who shall need your assistance. You have been enjoined to remind a Brother in the most friendly manner of his fault, to endeavor to aid his reformation, and to defend his character. These generous principles extend further, for every human being has a claim upon your kind offices. Do good unto all. Finally, my Brethren, be ye all of one mind; live in peace; and may the God of Love and Peace delight to dwell with you and bless you.

BENEDICTION AT CLOSING

And now may the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen!

RESPONSE: So mote it be.

At words, "How should Masons meet," officers, as addressed, appear in front of respective stations. Lodge in form of a parallelogram.

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ENTERED APPRENTICE

A Masonic Lodge is not inappropriately represented as a symbol of life; and Masonic work, the symbol of the labor of life. The reception of a candidate, therefore, into a Lodge of Freemasons is a type of new life upon which he is about to enter. Without our portals he stands helpless, in darkness and ignorance, on the threshold of this new Masonic life. Upon the first step taken in his researches for light and truth, lessons of fortitude and fidelity are impressed upon his mind, and he is taught that the foundation upon which Masonry rests is the belief in, and acknowledgment of, a Supreme Being in whom we trust.

PRELIMINARY

* * * * * *

Previous to his reception, every candidate for the mysteries of Masonry is required to give his free and full assent to the following questions:

1. Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

2. Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be of service to your fellow creatures?

3. Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity?

4. Do you believe in the existence of one ever-living and true God, and in a transition to a future life?

These questions having been answered in the affirmative, the Senior Deacon delivers the following:

PREPARATORY LECTURE

Mr. ———: As you have given satisfactory answers to the questions propounded, it becomes my pleasing duty to inform you that the Institution of Freemasonry is inspired by the pure principles of truth and benevolence. Its ceremonies and allegories are intended as useful moral lessons, illustrative of light and truth to the mind of him who enters its portals. These lessons should be cherished among life's fondest memories.

Freemasonry consists of a course of moral and philosophical instruction illustrated by hieroglyphics, and taught, according to ancient usage, by types, emblems and allegorical figures. Your gaining admission within these walls this evening is emblematical of an event which every man must sooner or later experience—the transition from this to a better life.

Whatever man possesses in this world, whether it be wealth, honor, or the undying love of countless multitudes—these will not entitle him to a seat in that Celestial Lodge above, where the Supreme Architect of the Universe presides, for previous to his gaining admission he must be divested of the vanities of his own righteousness and be robed in a garment furnished from on high. To impress this truth more forcefully on

your mind, it is now necessary that you divest yourself of a portion of your clothing, and be clothed in a garment furnished by the Master of this Lodge, similar in form, character and meaning to that which has been worn by all who have gone this way before. If you submit to this, and are ready and willing to proceed, I will leave you in the hands of a true and trusty friend, who will see that you are properly prepared and duly presented.

Senior Deacon returns to the Lodge, and the preparation and introduction of the candidate by the Stewards follow.

FIRST SECTION

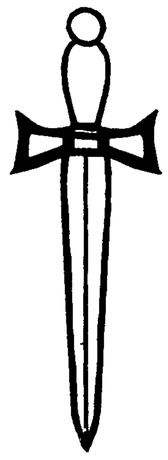




* * * * * *

RECEPTION

May be accompanied by vocal or instrumental music.



* * * * * *

Mr. ———: No man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. * * *

PRAYER

• • • Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful Brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our art he may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen!

RESPONSE: So mote it be.



CIRCUMAMBULATION

In the observance of much of the religious ceremonies of antiquity, circumambulation was practiced by the priests and people in their sacrificial rites. This had reference to the motion of the heavenly bodies, and hence great care was taken to move in imitation of the apparent course of the sun.



Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments;

As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion; for there the Lord commanded the blessing, *even* life forevermore.—*Psalm* cxxxiii.

* * * * * *

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. * * *

The Holy Bible is given to us as the rule and guide of our faith, * * *

The three lesser lights * * *

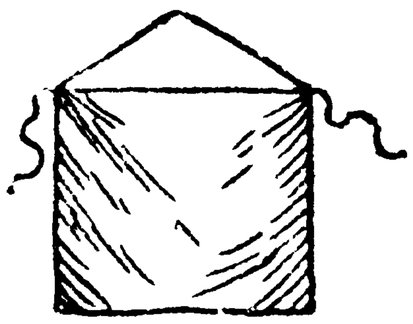


* * * * * *

APRON

At the initiation of every candidate, he should be presented, as his own property, with a white lambskin apron. No substitute should be used.

* * * lambskin or white leather apron. It is an emblem of innocence and the badge of a



Mason; more ancient than the Golden Fleece or Roman Eagle; and, when worthily worn, more honorable than the Star and Garter, or any other Order that could be conferred upon you, at this time, or at any future period, by King, Prince, Potentate, or any other person, except he be a Mason. It is hoped that you will wear this emblem with equal pleasure to yourself and honor to the Fraternity.

[It is yours; yours to wear throughout an honorable life and, at your death, to be placed upon the coffin that shall contain your mortal remains, and be with them laid in their final resting-place. Let its pure and spotless surface be to you an ever-present reminder of a purity of life and rectitude of conduct, a never-ending inspiration for nobler deeds, for higher thoughts, for greater achievements; and when at last your weary feet shall have come to the end of life's toilsome journey, may the record of your life and actions be as pure and spotless as this fair emblem.]

Take it, * * *

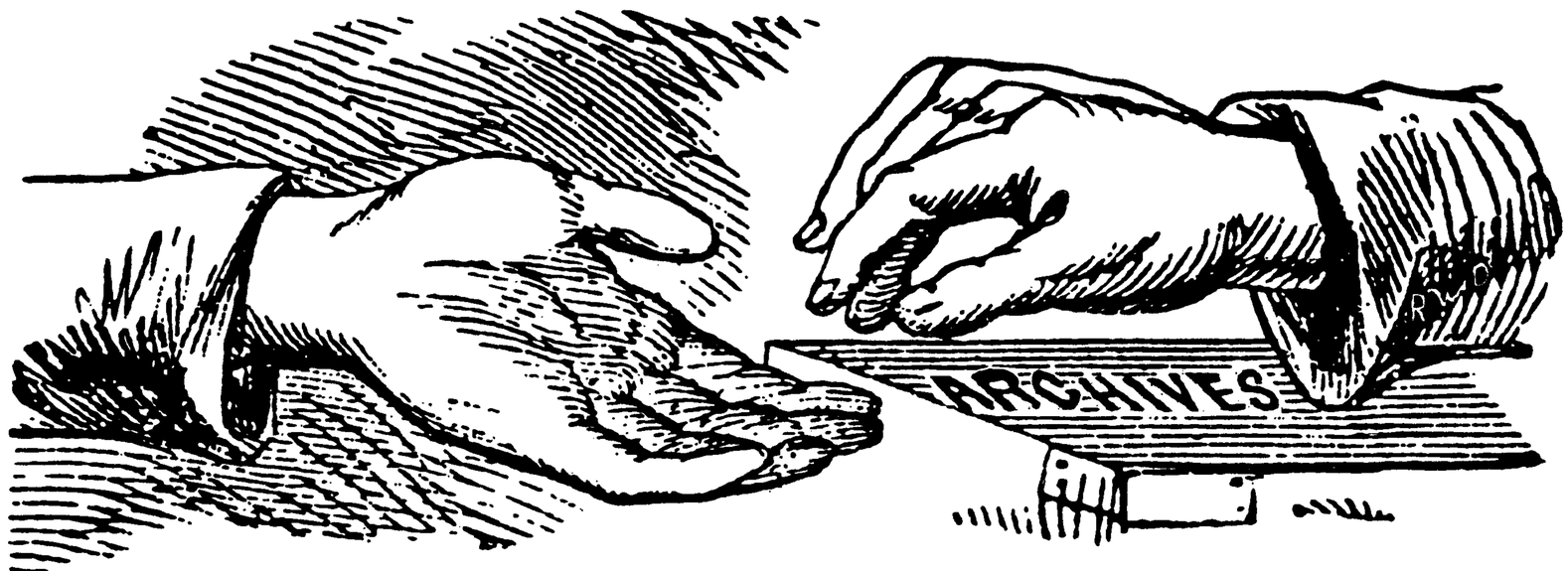


The *Working Tools* of an Entered Apprentice Mason are the *Twenty-four-inch Gauge* and the *Common Gavel.*

The *Twenty-four-inch Gauge* is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. Being divided into twenty-four equal parts, it is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we have eight hours for the service of God and distressed worthy Brethren, eight for our usual vocations, and eight for refreshment and sleep.

The *Common Gavel* is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of this life, thereby fitting our minds, as living stones,

for that spiritual building—that house not made with hands—eternal in the heavens.



A MEMORIAL

* * * * * *

Before the general use of writing, men were accustomed to avail themselves of any imperishable substance as a *memorial* of some transaction. Especially was a piece of metal or ivory used by the ancients as a token of a pledge of amity.

* * * * * *

Now, my Brother, you stand as a just and upright Mason. * * *

SECOND SECTION

The lecture of this degree rationally accounts for the ceremonies of initiating a candidate into our ancient institution, and explains the symbolic meaning of that ceremonial, as otherwise the ceremonies might appear barren and meaningless, and much of the beauty and symbolism of the degree fail of ready comprehension and lasting impressions.

Before his introduction into the sacred precincts of the Lodge, every candidate is informed

that Freemasonry consists of a course of symbolic and moral instruction. This lecture, therefore, is intended not only to impress this truth upon the mind, but also to open up to view a pleasing and satisfactory knowledge of the mode of initiation, whence Light springs from darkness, and whence comes that fitting and appropriate definition "Freemasonry is a system of morality, veiled in allegory and illustrated by symbols."

My brother, you were * * * at the building of King Solomon's Temple there was not heard the sound of axe, hammer or any tool of iron; the stones were all hewn, squared and numbered in the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa and from thence by land to Jerusalem where they were set up with wooden mauls prepared for that purpose, and, when the building was erected, its several parts fitted with such exactness that it had more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands.

You were * * * because Freemasonry regards no man on account of his worldly wealth or honors. It was therefore to teach * * *

We read in the book of Ruth concerning their manner of changing and redeeming: * * *

You were * * *

Second, * * *

Third, * * *

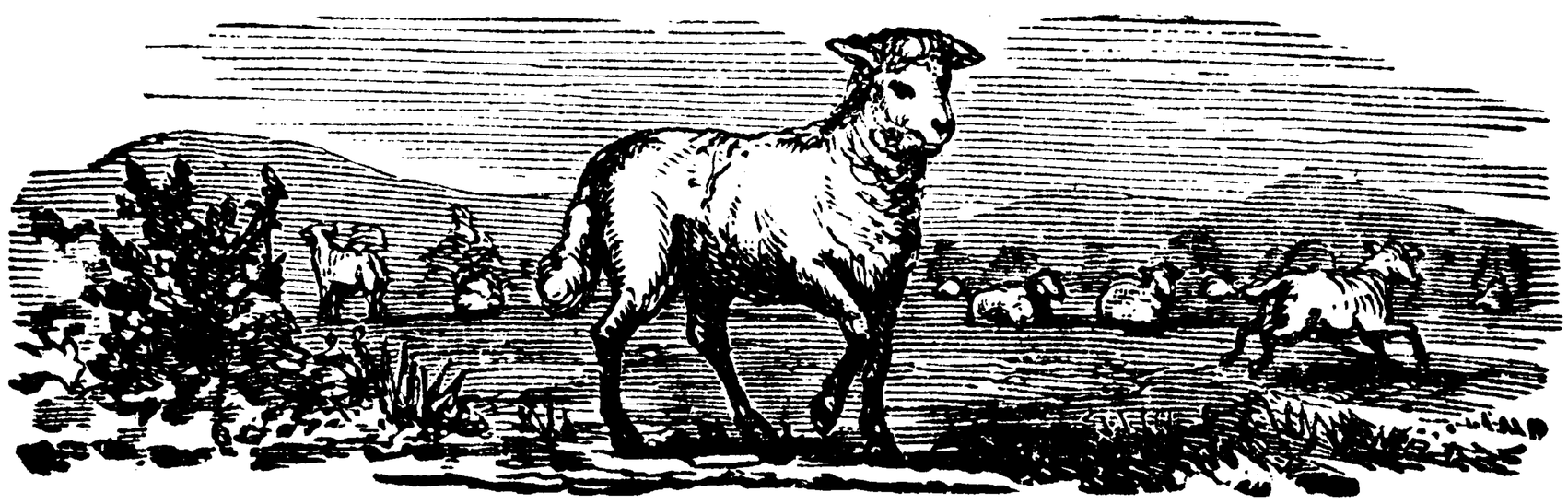
You were caused * * *

First, * * *

Second, * * * "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." * * *

The *Right Hand*, by our ancient brethren, was deemed an emblem of fidelity. The ancients worshipped a deity under the name of Fides, or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hand. The *right hand*, therefore, we make use of as a token of our sincerity and a pledge of our fidelity in the business upon which we are engaged; testifying thereby, in the strongest manner possible, as to the sincerity of our intentions.





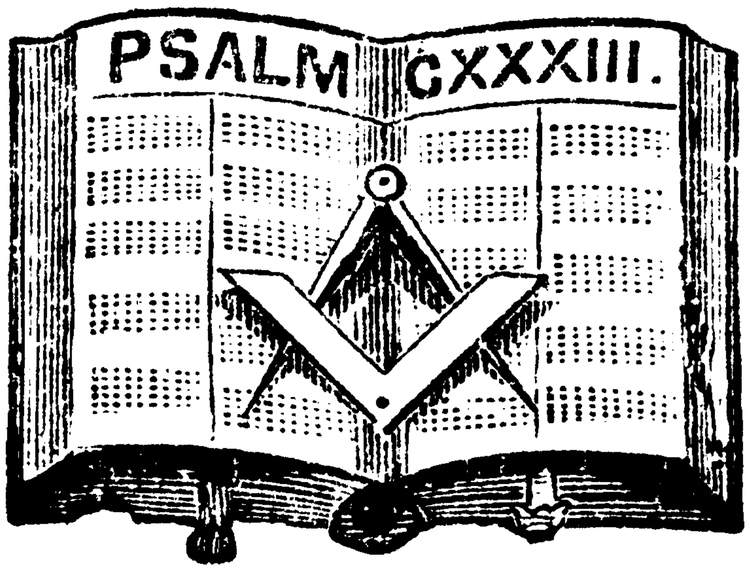
You were * * * the *lamb* has in all ages been deemed an emblem of innocence; he, therefore, who wears the *lambskin as the badge of a Mason* is thereby continually reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admis-

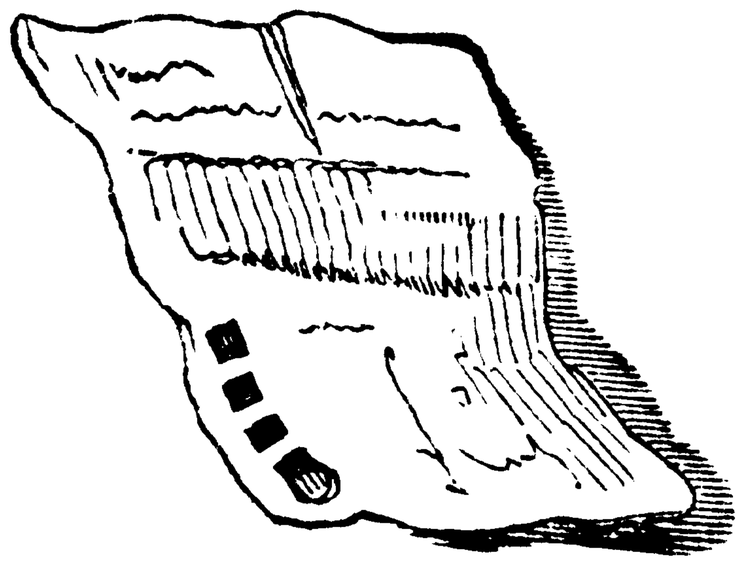
sion into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides.

* * * * * *

THIRD SECTION

This degree is divided into three sections. The first relates to the forms and ceremonies of initiation. The second is explanatory of the first. The third explains the nature and principles of our Institution, and furnishes many interesting details relative to the *Form*, *Supports*, *Covering*. *Furniture*, *Ornaments*, *Lights* and *Jewels* of a Lodge; *how situated* and *to whom dedicated*.





A *Lodge* is an assemblage of Free and Accepted Masons duly congregated, having the Holy Bible, Square and Compasses, and a Charter or Dispensation authorizing them to work.

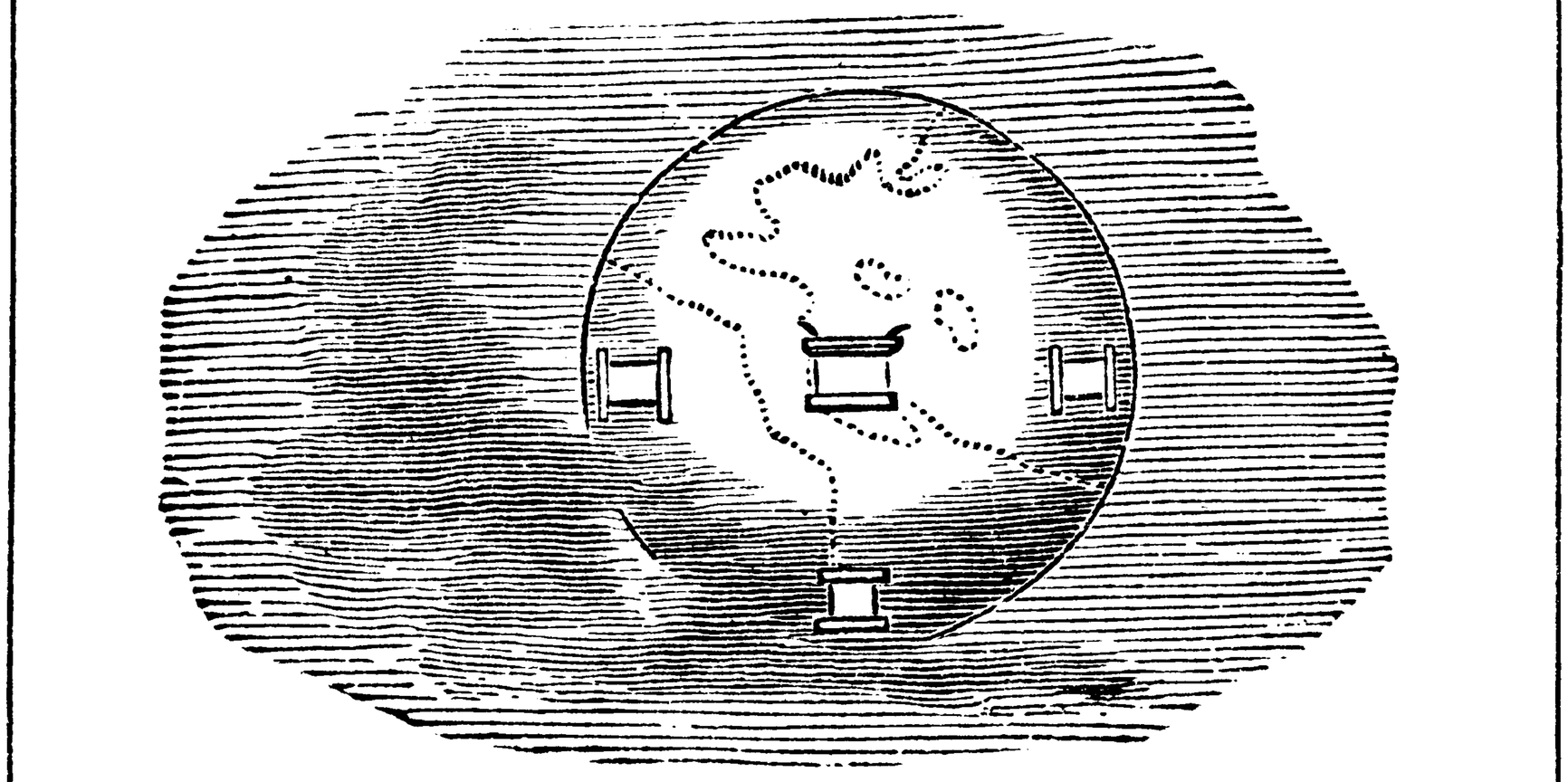


Our ancient brethren met * * * or in * * *

Before the erection of Temples the celestial bodies were worshipped on hills and the terrestrial ones in valleys.

Hills or mountains were always considered the peculiar abode of the Deity, and hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest hills. The veneration for hills and secret caverns induced the construction of temples for Divine worship in such places.

N.

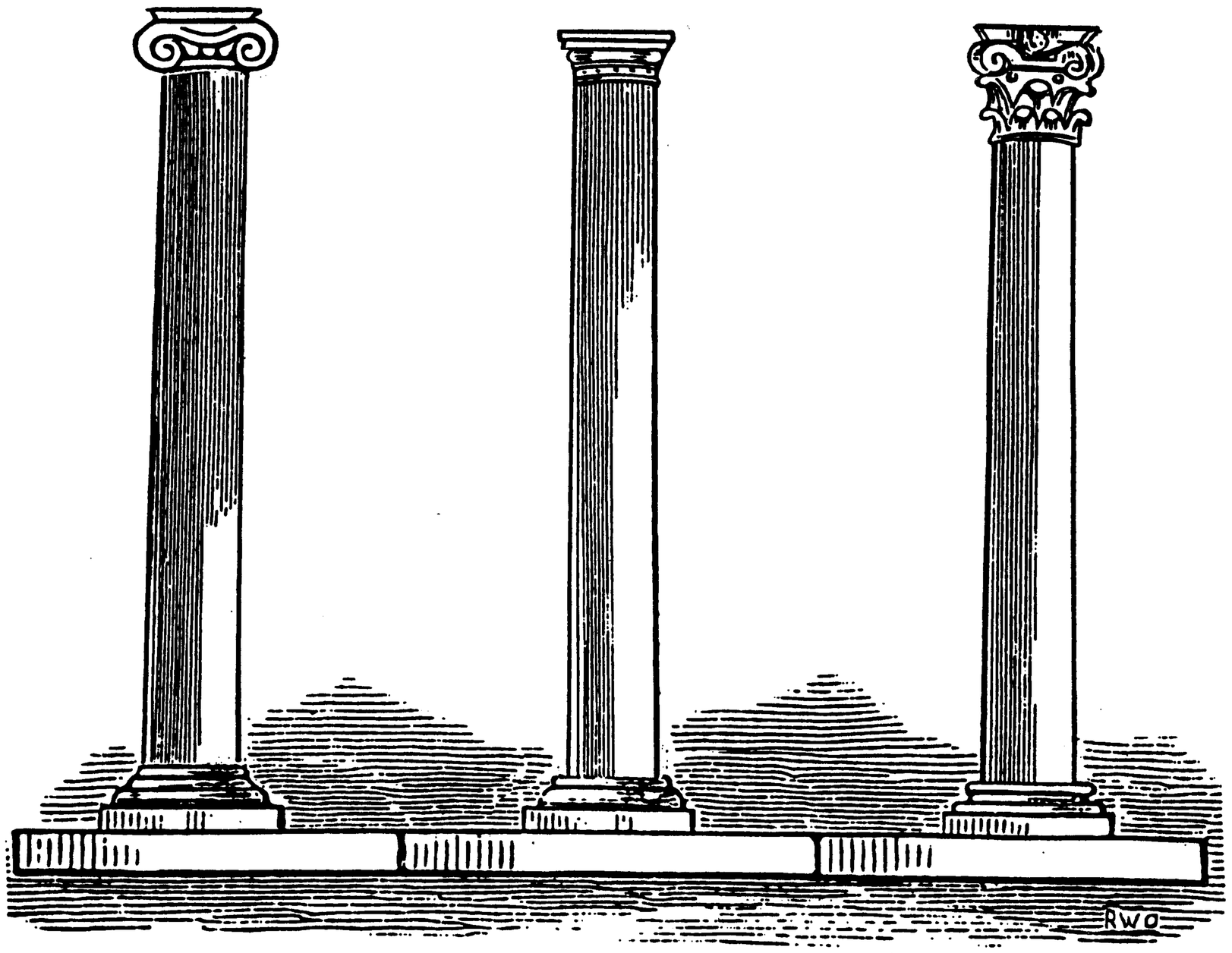


W. E.

S.

The *form* of a Lodge is an oblong. It extends from East to West and from North to South; it is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive, for in every country, and in every clime, are Masons to be found.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern and eastern border. Beyond, far in the North, would be the Cimmerian deserts as a place of darkness, while the pillars of Hercules in the West, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor.



W. S. B.

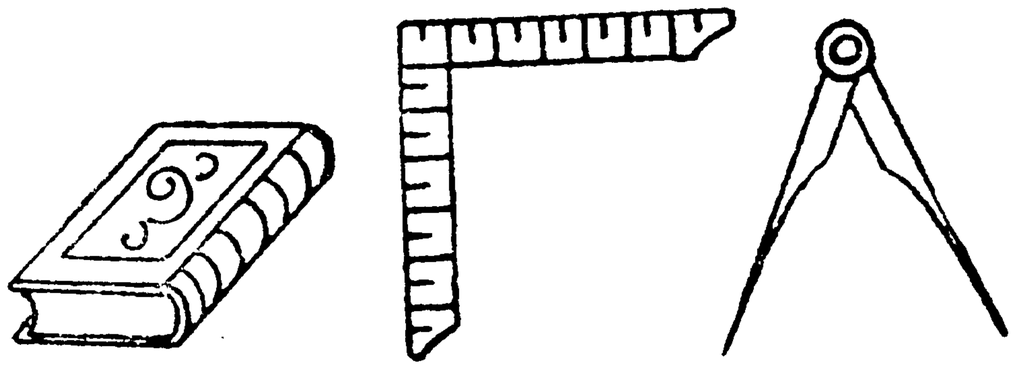
A Lodge has three principal *supports*, or pillars, denominated Wisdom, Strength and Beauty; for it is necessary to have wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. These pillars are represented in the Lodge by the W. M., S. W. and J. W. * * *

As the work of building the Temple at Jerusalem was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty, or skill, of Hiram Abif, so the labors of the Lodge are supported by the wisdom, strength and beauty of the three presiding officers, who occupy the principal stations of the East, West and South, thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor, by which the affairs of the Lodge are conducted and its usefulness increased.



The *covering* of a Lodge is no less than the cloudy canopy or starry-decked Heaven, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and admonish us to have Faith in God, Hope in immortality, and Charity for all mankind.

The greatest of these is Charity; for our Faith may be lost in sight; Hope may end in fruition; but Charity extends beyond the grave through the boundless realms of eternity.



The *furniture* of a Lodge consists of the Holy Bible, Square and Compasses.

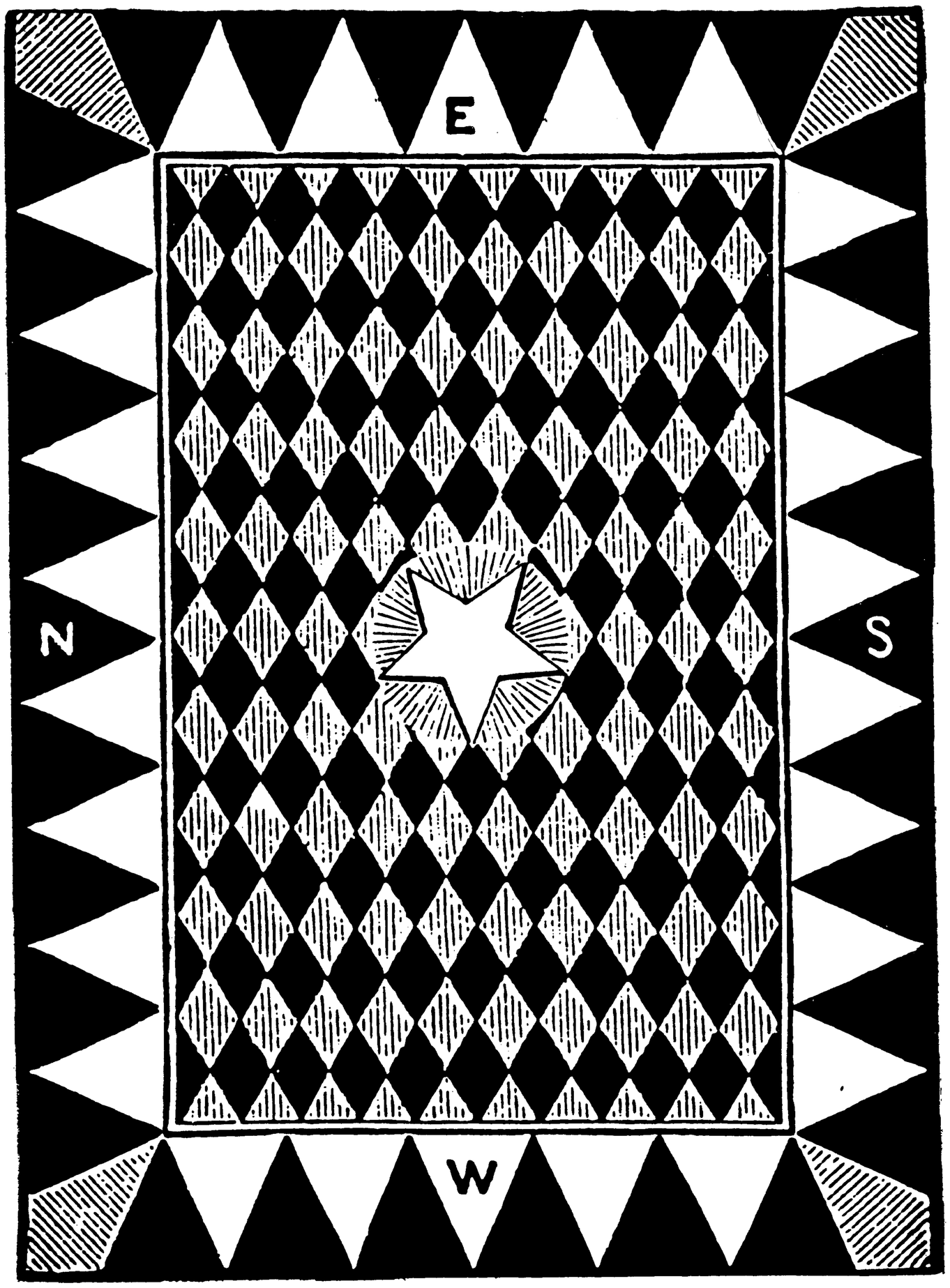
The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the Craft.

The Holy Bible is dedicated to God, because it is the inestimable gift of God to man, * * * ; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by due attention to their use they are taught to circumscribe their desires and keep their passions within due bounds.

As a more definite guide for a Freemason, the Lodge furnishes him with unerring rules whereby he should form his conduct.

The Book of the Law is laid before him, that he may not say that through ignorance he erred.

The Rule, the Square and the Compasses are emblematical of the conduct we should pursue in society: To observe punctuality in all our engagements; faithfully and religiously to discharge those important obligations which we owe to God and to our neighbor; to be upright in all our dealings; to keep within bounds those unruly passions which oftentimes interfere with the enjoyment of society and which degrade both the man and the Freemason.



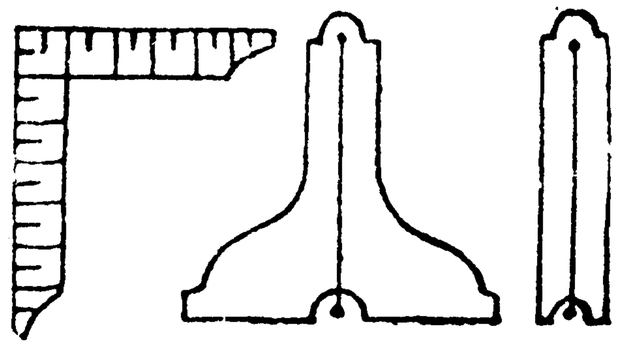
The *ornaments* of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tesselated border or skirting which surrounded it. The Mosaic Pavement is emblematical of human life, checkered with good and evil; the beautiful border, which surrounds it, of those blessings and comforts which surround us, and which we hope to obtain by a reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.

In addition to the three Great Lights of Masonry, there are three *Symbolic Lights* of a Lodge,

and their situation is represented by the three principal stations: the East, West and South. There is none in the North, because King Solomon's Temple, of which every Lodge is a typical representation, was so far north of the ecliptic that neither the sun nor the moon, at meridian height, could dart any rays into the northern part of the building. The North, therefore, we Masonically term a place of darkness.

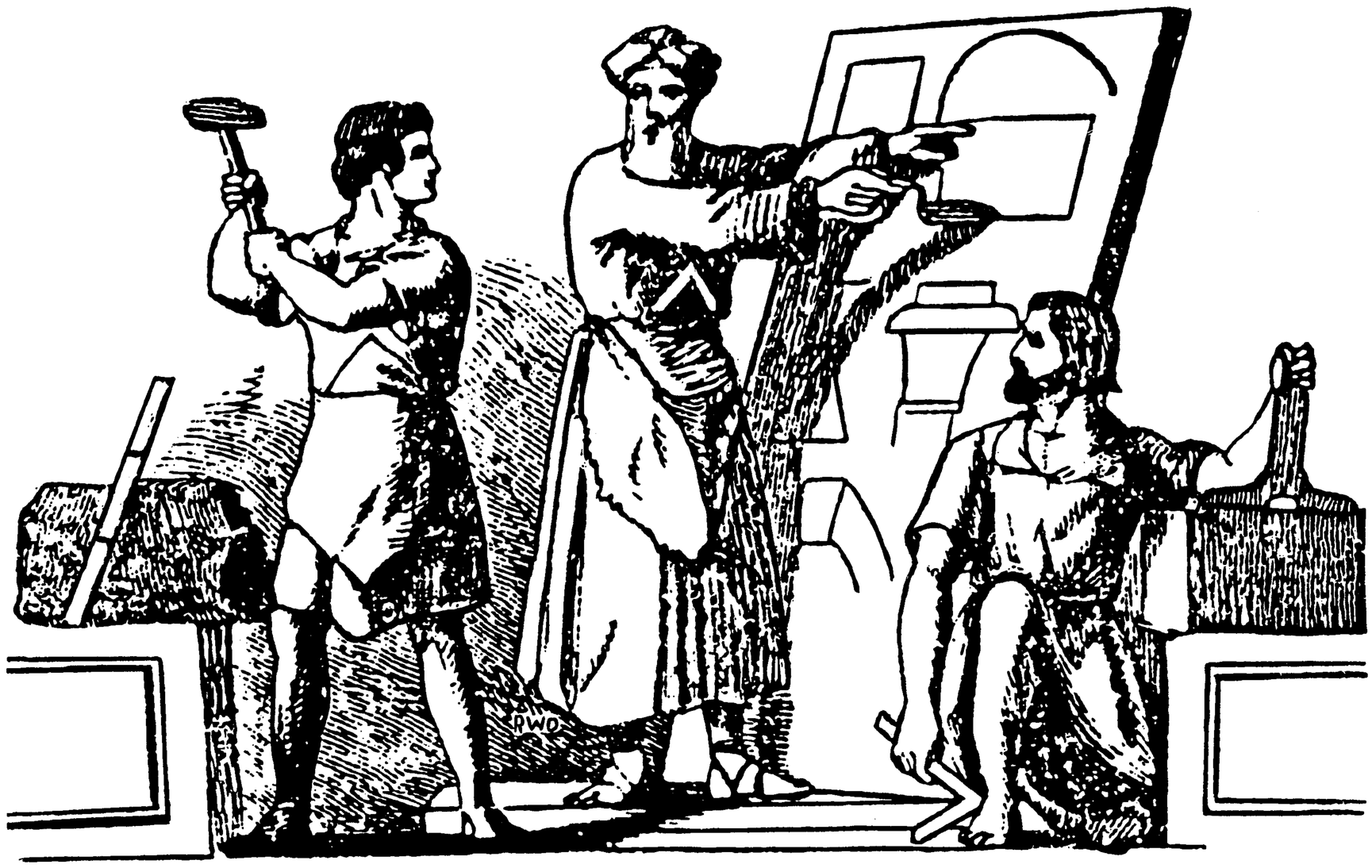
The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light.



A Lodge has six Jewels: three immovable and three movable.

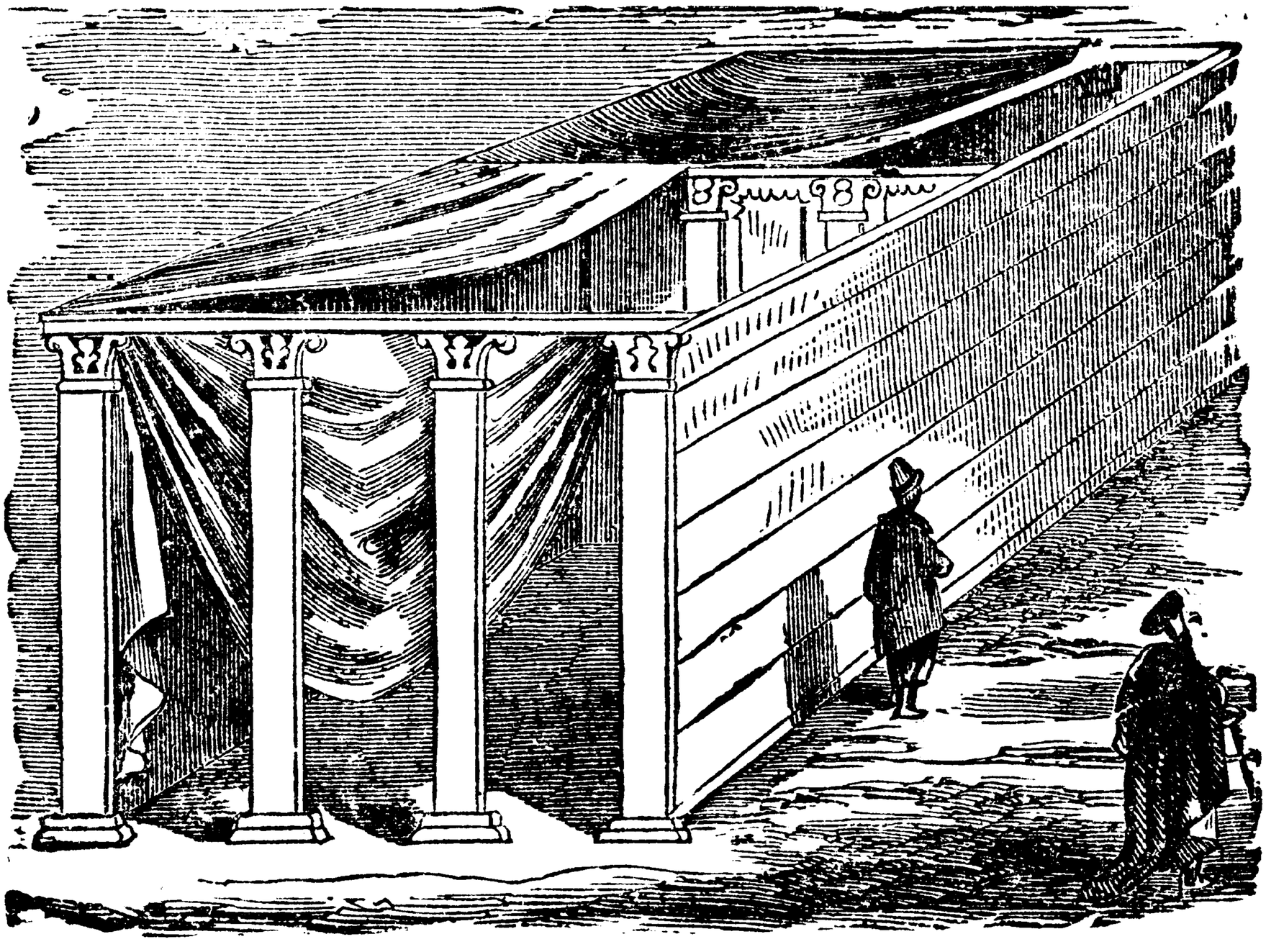
The *Immovable Jewels* are the Square, the Level and the Plumb. The Square teaches morality; the Level, equality; and the Plumb, rectitude of conduct. They are called immovable jewels because they are always found respectively in the East, West and South parts of the Lodge, being worn by the officers in those stations.



The *Movable Jewels* are the Rough Ashler, the Perfect Ashler, and the Trestle-Board.

The Rough Ashler is a stone as taken from the quarry in its rude and natural state. The Perfect Ashler is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellowcraft. The Trestle-Board is for the Master-workman to draw his designs upon.

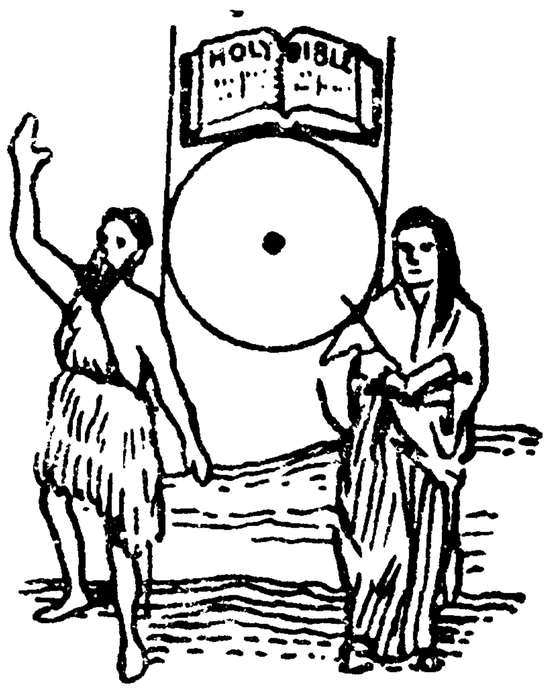
By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God; and by the Trestle-Board we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our Spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Great Book of Nature, which is our spiritual, moral and Masonic trestle-board.



A Lodge is *situated* due East and West, because after Moses, pursued by Pharaoh and his hosts, had safely conducted the Children of Israel through the Red Sea, he erected, by Divine command, a Tabernacle which he placed due East and West, to receive the first rays of the rising sun, and to commemorate the mighty east wind by which the miraculous deliverance of his people was wrought. This Tabernacle was a model for King Solomon's Temple; for which reason all Masonic Lodges are, or should be, situated due east and west.

Freemasonry, retaining in its symbolism the typical reference of the Lodge to the world, and constantly alluding to the sun in its apparent diurnal revolution, imperatively requires, when it can be done, that the Lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary.

Our ancient Brethren *dedicated* their Lodges to K. S. because he was our first M. E. G. M.; but



Masons in modern times dedicate their Lodges to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented, in every regular and well-governed Lodge, a certain Point within a Circle—embordered by two perpendicular parallel lines, representing St. J. the B. and St. J. the E.; and upon the top rest the Holy Scriptures. The Point represents an individual Brother; the Circle is the boundary line, beyond which he is never to suffer his passions, prejudices or interests to betray him. In going round this circle, we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within these due bounds it is impossible that he materially err.

This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship.

St. John the Baptist was the son of Zacharias and Elizabeth; the day which is celebrated in his honor is June 24th.

St. John the Evangelist was Galilean by birth, the son of Zebedee and Salome. We commemorate him on December 27th.

The three great *tenets* of a Mason's profession are: Brotherly Love, Relief and Truth.

By the exercise of *Brotherly Love* we are taught to regard the whole human race as one family—the high and the low, the rich and the poor; who, created by one Almighty Parent and inhabitants of the same planet, ought to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain perpetually at a distance.



Relief of the Distressed is a duty incumbent upon all men, but more particularly upon Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to compassionate their miseries, and to restore peace to the troubled mind, is the grand aim we have in view. On this basis we form our friendships and establish our connections.



Truth is a divine attribute and the foundation of every virtue. To be a good man and true is the first lesson taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and heart and tongue join in promoting each other's welfare and rejoicing in each other's prosperity.



My Brother, you are hereafter to make yourself known * * *

Every Mason has * * *, which are * * *, and which are beautifully illustrated in the four Cardinal Virtues: Temperance, Fortitude, Prudence, and Justice.



TEMPERANCE is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habits, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons, * * *



FORTITUDE is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like Temperance, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any attempt that may be made, by force or otherwise, to extort from him any of those

valuable secrets with which he has been entrusted, and which was emblematically represented * * *

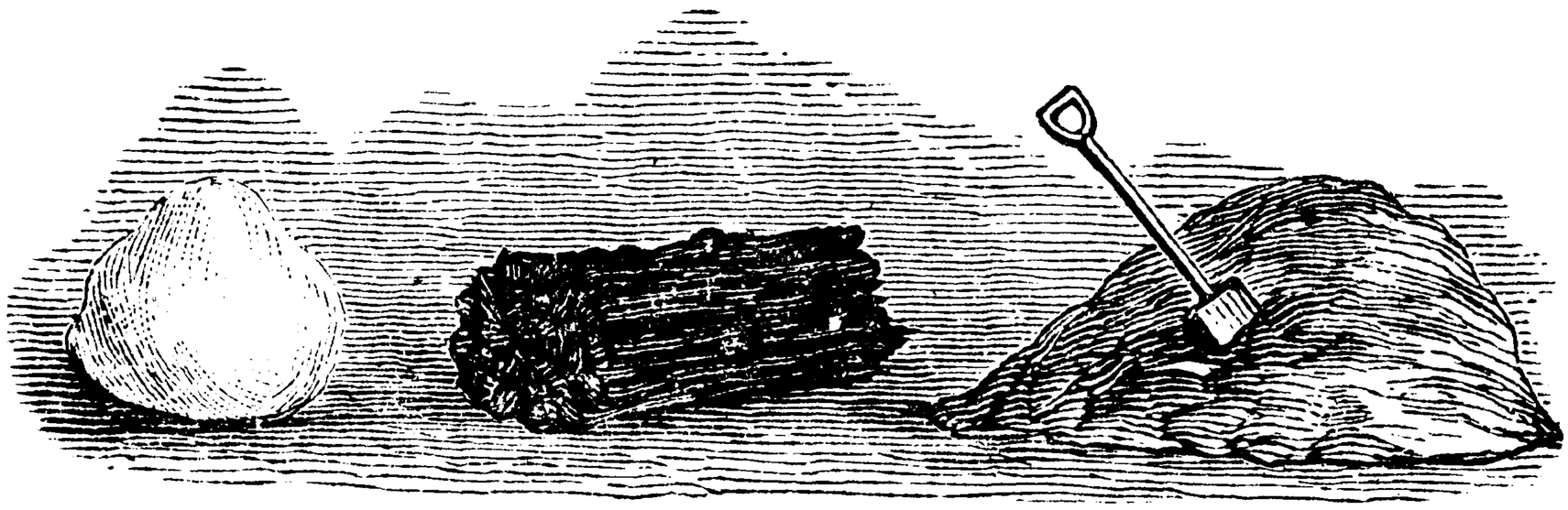


PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world.

He should be particularly cautious, in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Freemasonry might be unlawfully obtained, ever bearing in mind * * *



JUSTICE is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but it is the very cement and support of civil society; and, as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof; ever remembering * * *



Entered Apprentices should serve * * * which are hieroglyphically represented by chalk, charcoal and clay. There is nothing freer than Chalk, the slightest touch of which leaves its trace; there is nothing more fervent than Charcoal, for to it, when properly ignited, the most obdurate metals will yield; there is nothing more zealous than Clay, our Mother Earth, for it alone, of all the elements, has never proved unfriendly to man. Bodies of Water deluge him with rain, oppress him with hail and drown him with inundation; the Air rushes in storms and prepares the tempest; and Fire lights up the volcano; but the Earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessaries of life, she never refuses her accustomed yield—spreading his pathway with flowers and his table with plenty; though she produces poison, still she supplies the antidote, and returns with interest every good committed to her care; and when at last we are called upon to pass through the "dark valley of the shadow of death" she once more receives us, and piously covers our remains within her bosom, thus admonishing us that, as from her we came, so to her we must shortly return.

CHARGE

[Charge must be given, and may be read or recited from memory.]

• • • My Brother: I shall now proceed to point out to you those lines of personal conduct which you, as a Mason, are expected to follow. This part of the lecture is called the *Charge*, it being the special instruction, admonition and advice given, at his entrance, to every initiate, from time immemorial.

Having passed through the ceremonies of your initiation, allow me to congratulate you on your admission into our ancient and honorable Fraternity; ancient, as having existed from time immemorial; and honorable, as tending to make all men so who are strictly obedient to its precepts. It is an institution having for its foundation the practice of the social and moral virtues; and to so high an eminence has its credit been advanced, that, in every age and in every country, men pre-eminent for their moral and intellectual attainments have encouraged it and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the sceptre for the trowel, to patronize our mysteries and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the Great Light in your profession; to consider it as the unerring standard of truth and justice; to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor and yourself: *To God*, by never mentioning His name but with the awe and rev-

erence which are due from the creature to his Creator; by imploring His aid in all laudable undertakings, and by looking up to Him in every emergency for comfort and support: *To your neighbor*, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you: And *to yourself*, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an individual, you are charged to practice the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, and *Prudence* direct you, and let *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments, *Brotherly Love*, *Relief* and *Truth*.

Finally, My Brother, be faithful to the trust committed to your care, and manifest your

fidelity to our principles by a strict observance of the Constitutions of the Fraternity; by adhering to the Ancient Landmarks, and by refusing to recommend any one to a participation in our privileges unless you have strong reason to believe that, by a similar fidelity, he will reflect honor upon our Ancient Institution.

The Brother is instructed in the requirement of proficiency in the lecture of the degree.

FELLOWCRAFT

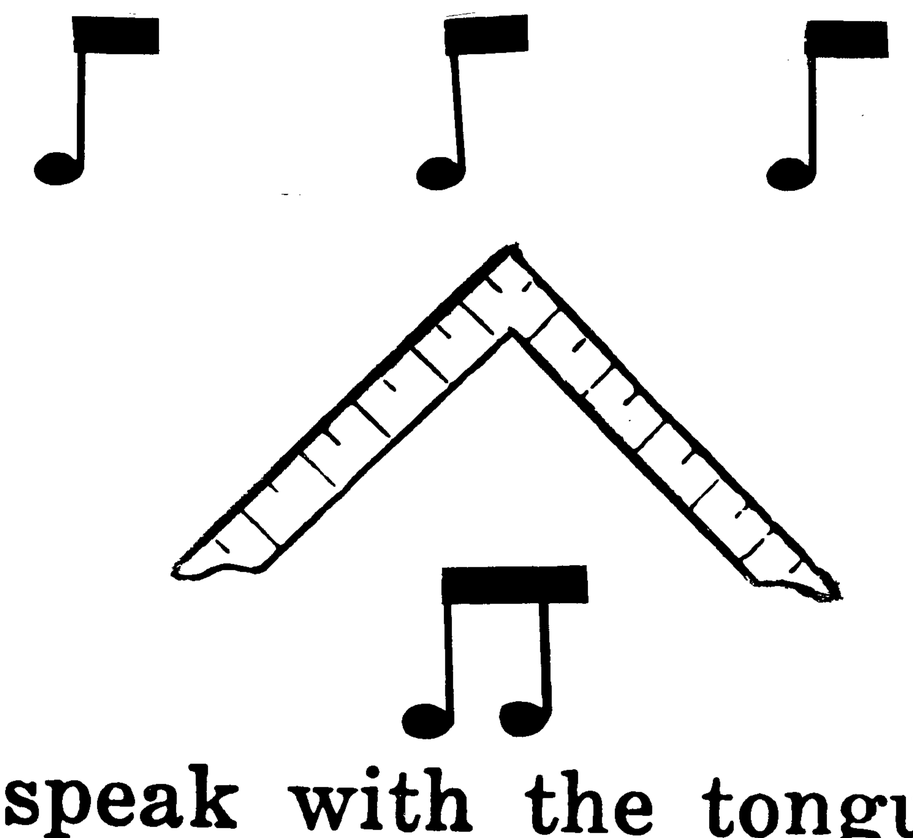
In passing the threshold of the Outer Court of this Degree, the candidate approaches a portion of the work which is well worth years of constant study. The ceremonial is solemn and imposing; its symbolism should be understood by all who would advance further in the sublime mysteries of Freemasonry; it differs essentially from that of the First Degree, particularly in that the First is typical of the period of youth, while the Second is emblematical of the stage of manhood, with its increased duties and obligations.

FIRST SECTION

* * * * * *

RECEPTION

May be accompanied by vocal or instrumental music.



Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.



And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,



And now abideth faith, hope, charity, these three; but the greatest of these is charity. [*1 Cor. 13.*]

OR



Thus he showed me; and, behold, the Lord stood upon a wall *made* by a plumb-line, with a plumb-line in His hand.

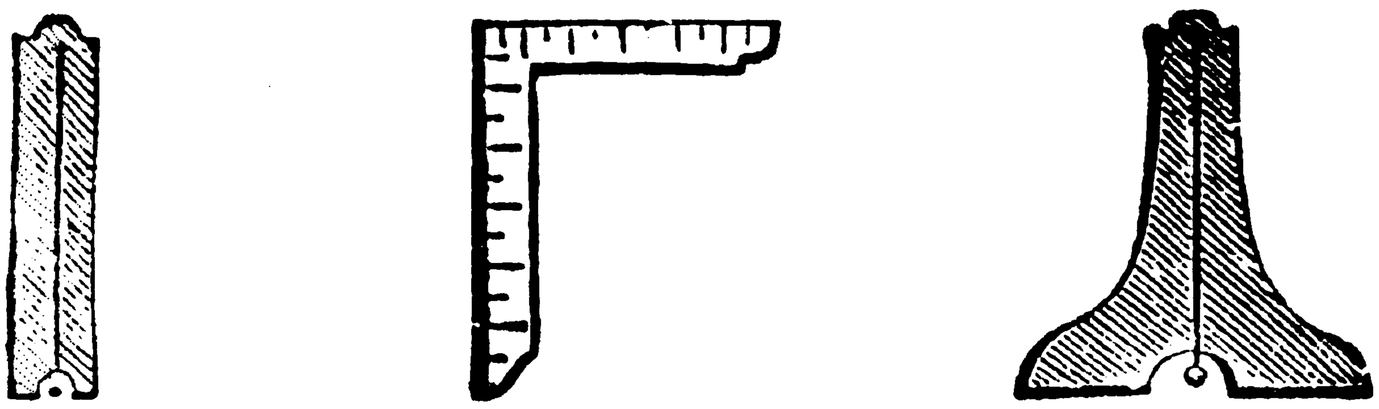


And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line.



Then said the Lord, Behold, I will set a plumb-line in the midst of my people, Israel: I will not again pass by them any more: [*Amos vii, 7, 8.*]

* * * * * *



The *Working Tools* of a Fellowcraft Mason are the Plumb, Square and Level.

The Plumb is an instrument used by operative masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time to that undiscovered country from whose bourne no traveler returns.

* * * * * *

SECOND SECTION

My Brother: The Second Section of this Degree refers to the combined Operative and Speculative origin of the Institution.

Masonry is considered under two denominations: Operative and Speculative.

We work in Speculative Masonry; but our Ancient Brethren wrought in both Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty, and whence results a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and with convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effect of human wisdom, as well in the choice as in the

arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligation to pay to the Deity that rational homage which constitutes at once our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

In six days God created the heaven and the earth, and rested on the seventh; the seventh day, therefore, our Ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation and to adore their great Creator.

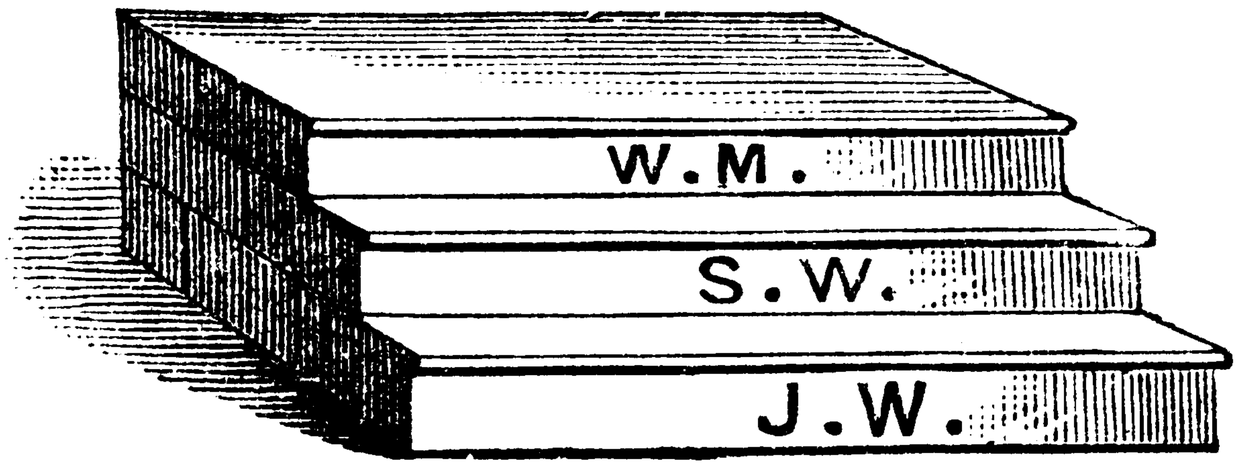
My Brother: On your * * * These Pillars were cast in the clay grounds on the plains of Jordan, between Succoth and Zeredathah, where all the brazen vessels of King Solomon's Temple were cast by one * * * They were each 18 cubits in height, 12 in circumference, and 4 in diameter, and surmounted with chapiters of 5 cubits each. These chapiters were adorned with lilies, net work and pomegranates, denoting peace, unity and plenty. The lily, by its purity and the retired situation in which it grows,

denotes peace; the net work, by the intricate connections of its parts, denotes unity; the pomegranates, by the exuberance of their seeds, denote plenty.

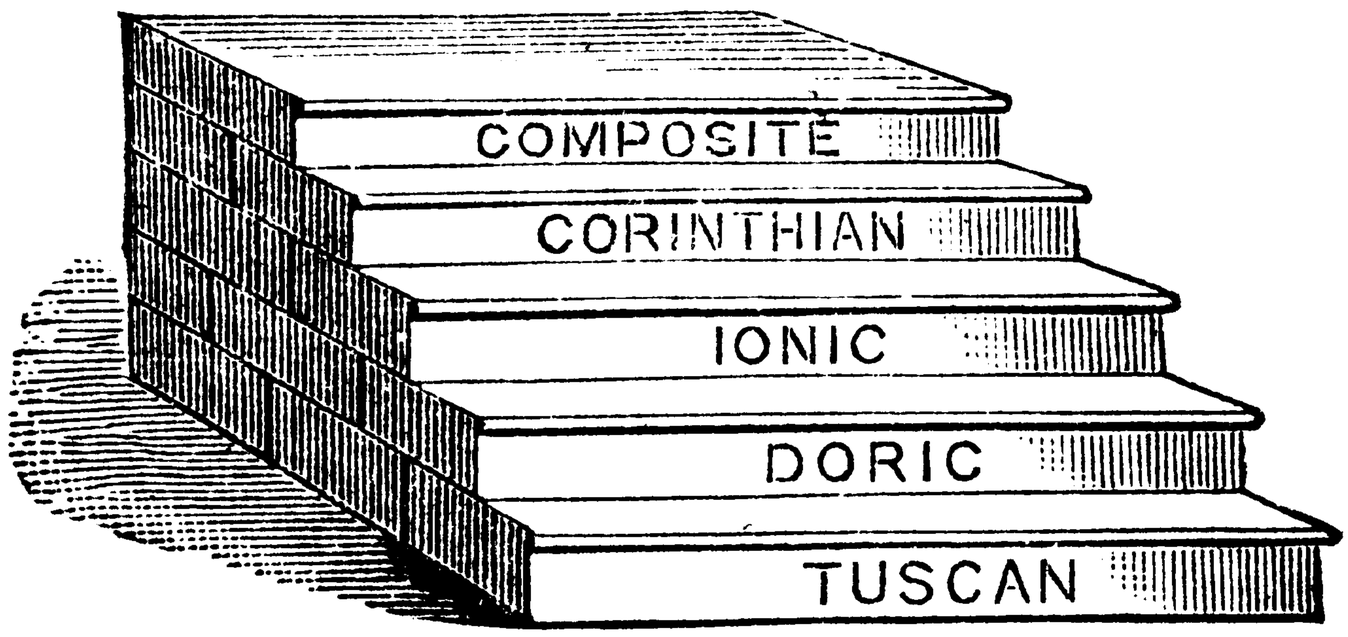
The Pillars are surmounted by two spherical bodies, representing globes (terrestrial and celestial), on the convex surfaces of which are represented the countries, seas and various parts of the earth, the face of the heavens, the planetary revolution, and other particulars.

The principal use of these Globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun, and its diurnal rotation on its own axis. They are invaluable instruments for improving the mind, giving it a distinct idea of any problem or proposition, as well as enabling it to solve the same. By contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the study of Astronomy, Geography, Navigation, and the arts dependent upon them, by which society has been so much benefited. These globes also denote the universality of Masonry.

After passing the Pillars * * *

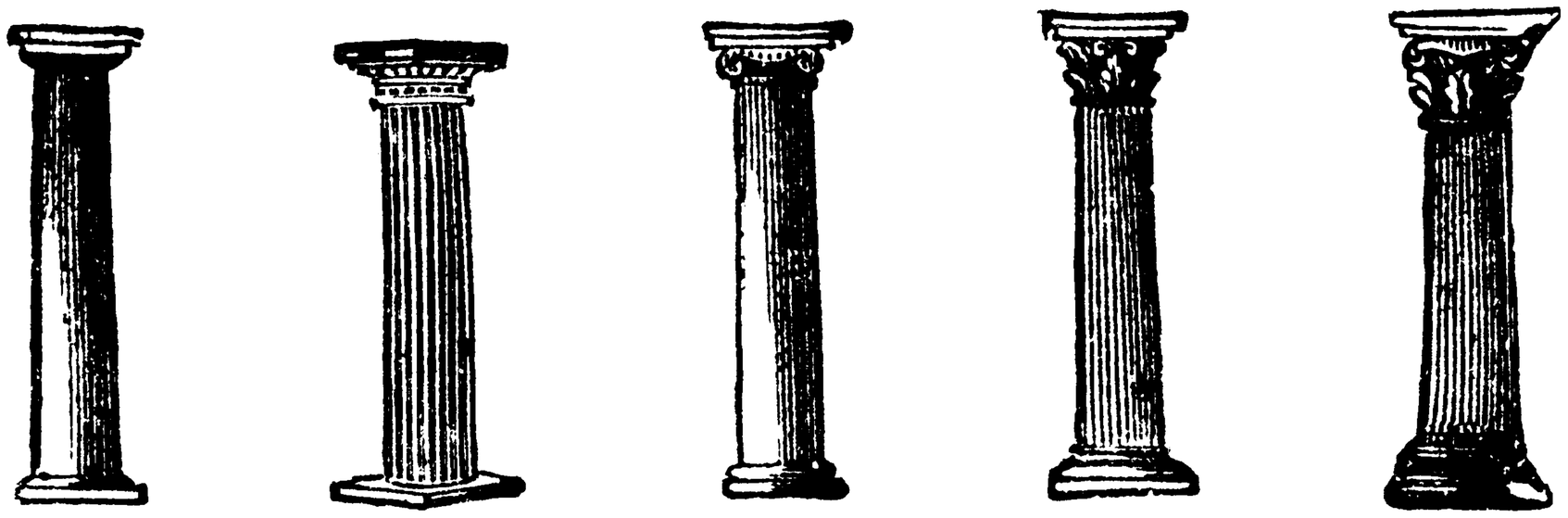


* * * the five orders in architecture.



By order in architecture is meant a system of the members, proportions and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

From the first formation of society, order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at the top and bottom are said to have given rise to the idea of the capital and base of pillars; and from this simple hint originally proceeded the more improved art of architecture.



Tuscan. Doric. Ionic. Corinthian. Composite.

The five Orders in Architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite.

The *Tuscan* is the most simple and solid of the five Orders. It was invented in Tuscany, whence it derives its name.

[Its column is seven diameters high; and its capital, base and entablature have but few mouldings.]

The simplicity of the construction of this column renders it eligible where solidity is the chief object, and where ornament would be superfluous.

The *Doric*, which is plain and natural, is the most ancient, and was invented by the Greeks.

[Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; the frieze is distinguished by triglyphs and metopes, the triglyphs composing the ornaments of the frieze.]

The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.

The *Ionic* bears a kind of mean proportion between the solid and more delicate orders.

[Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. Both delicacy and ingenuity are displayed in this pillar, the invention of which is attributed to the Ionians. The famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman of an elegant shape, dressed in her

hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.]

The *Corinthian*, the richest of the five orders, is deemed a masterpiece of art, and was invented at Corinth by Callimachus.

[Its column is ten diameters high, and its capital is adorned with two rows of acanthus-leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions.]

This order is used in stately and superb structures.

The *Composite* is compounded of the other orders and was contrived by the Romans.

[Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as in the Tuscan and Doric orders; is ten diameters high; and its cornice has dentils, or simple modillions.]

This pillar is generally found in buildings where strength, elegance and beauty are united.

The ancient and original orders in architecture revered by Masons are no more than three—the Doric, Ionic and Corinthian, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which was made plainer than the Doric; and the Composite, which is more ornamental, if not more beautiful, than the Corinthian.

The first three orders alone, however, show invention and particular character, and essentially differ; the two others have nothing but what is

borrowed, and differ only accidentally: the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

* * * the five senses of human nature: Hearing, Seeing, Feeling, Smelling, and Tasting.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music.



[By it we are enabled to enjoy the pleasures of society and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is capable of exerting its utmost power and energy. The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and derive knowledge, satisfaction and delight from social intercourse. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.]

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature.



[By this sense, we find our way on the pathless ocean, traverse the globe of the earth, determine its figures and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of animated creation, and render the eye a peculiar object of admiration.]

[Of all the faculties, Sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal functions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.]



Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind.



[Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtility, as well in the state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with air, are the means by which the odors of all bodies are sensed. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.]

Tasting enables us to make a proper distinction in the choice of our food.

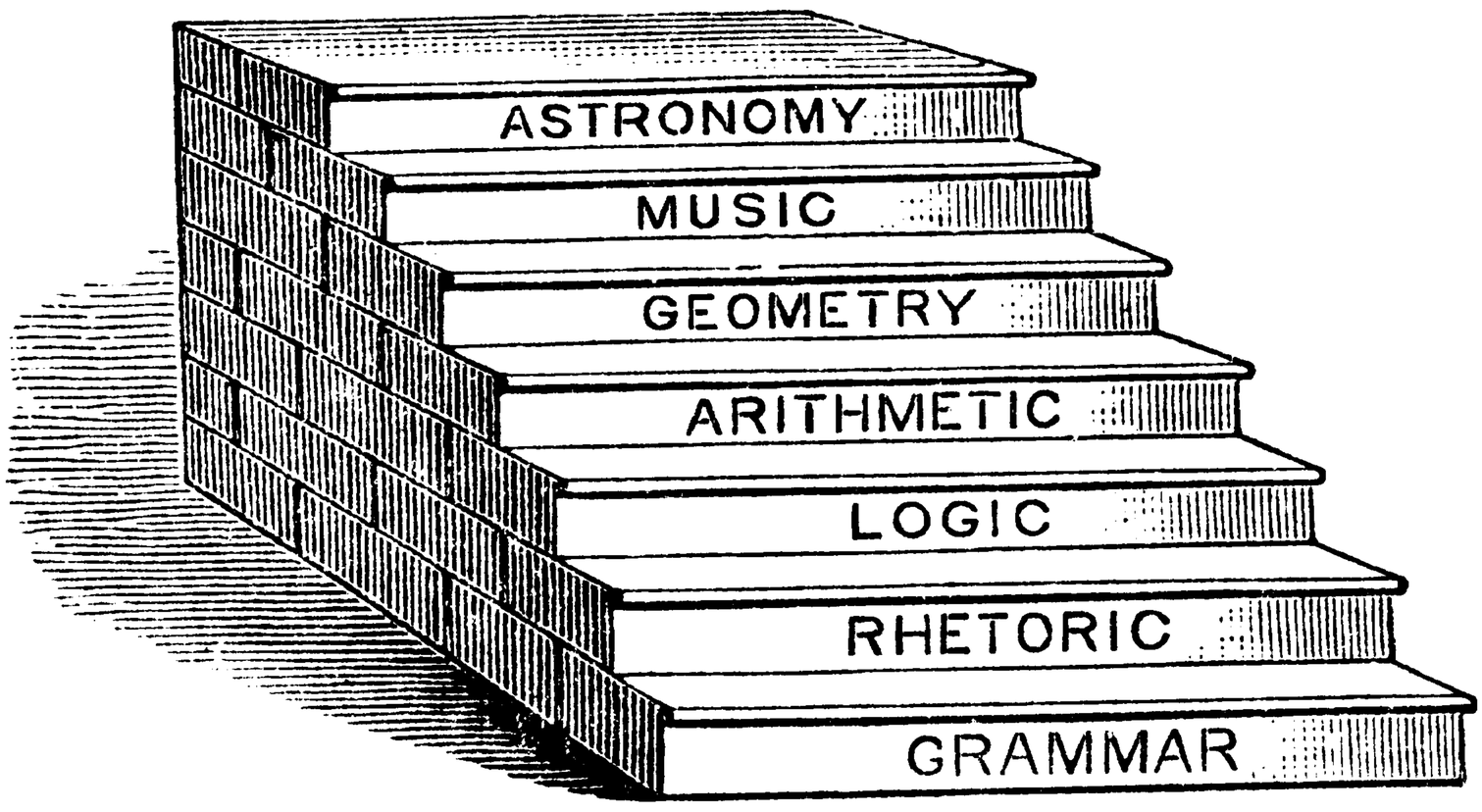


[The organ of this sense guards the entrance to the alimentary canal, as that of smelling guards the entrance to the canal for respiration. From the situation of both these organs, it is plain that they are intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art: Cookery, chemistry, pharmacy, etc.]

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural offices.

Of these senses, *Hearing*, *Seeing* and *Feeling* have always been highly revered by Masons,

* * * * * *



* * * the seven liberal arts and sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of expression which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject; not merely with propriety, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression,

whether it be to entreat or exhort, to admonish or applaud.

Logic teaches the science or doctrine of correct thinking, and directs our inquiries after truth.

[It consists of a regular train of argument, whence we infer, deduce and conclude, according to certain premises laid down, admitted or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.]

Arithmetic teaches the powers and properties of numbers. This is variously effected by letters, tables, figures and instruments.

[By this art, reasons and demonstrations are given for finding out any certain number whose relation or affinity to others is already known.]

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are concerned—from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*.

[A *point* is a dimensionless figure, or an indivisible part of space. A *line* is a point continued; a figure of one dimension—length. A *superficies* is a figure of two dimensions—length and breadth. A *solid* is a figure of three dimensions —length, breadth and thickness.]

By the science of *Geometry* the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give the dimensions of the world, to delineate the extent of seas and specify the divisions of empires, kingdoms, states and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of seasons, years and cycles.

In fine, *Geometry* is the foundation of architecture and the root of mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that sublime science by which we are taught to read the wisdom, strength and beauty of the Almighty Creator in those sacred pages, the celestial hemisphere.

Assisted by *Astronomy*, we can comprehend the magnitudes and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of Nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, throughout the whole creation, trace the glorious Author by His works.

* * * * * *

S

The passages of Scripture referred to are found in *Judges*, xii, 1-6.

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What does that denote? * * *

How is it represented? * * *

How did it originate as a pass? * * *

W

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E

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MORAL ADVANTAGES OF GEOMETRY

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature through her various windings to her most concealed recesses; by it, we discover the power, wisdom and goodness of the Great Artificer of the Universe, and view with delight the magnificent proportions which compose this vast machine; by it, we trace the movements of the planets in their respective orbits and demonstrate their various revolutions; by it, we account for the change of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds around us, all framed by the same Divine Artist, roll through the vast

expanse, and are controlled by the same unerring law of Nature.

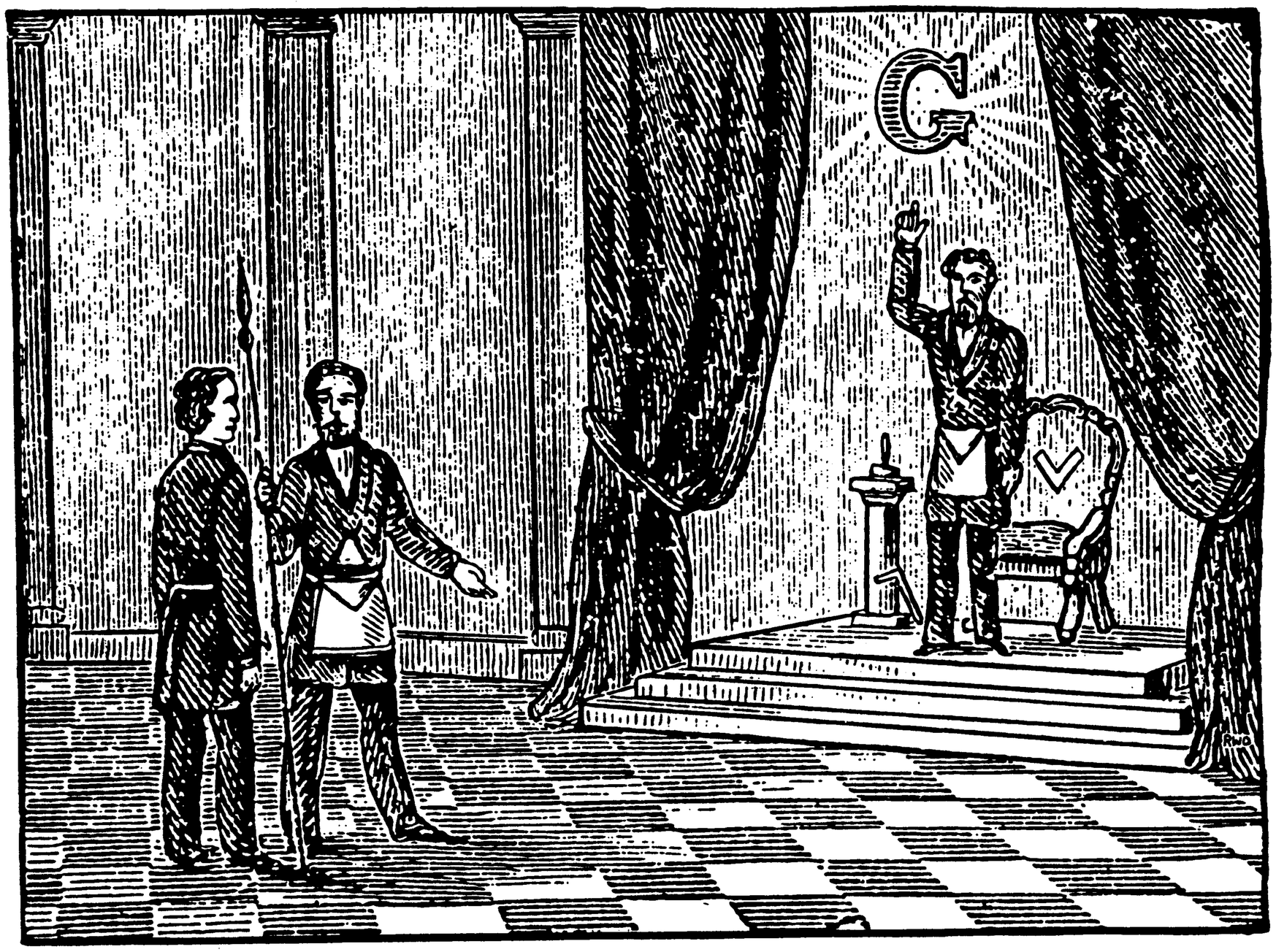
A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, produced works which have been the admiration of every age.

The lapse of time, the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, designed and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, still survives. For the *Attentive Ear* receives the sound from the *Instructive Tongue*, and the sacred mysteries are safely lodged in the repository of *Faithful Breasts.*

Tools and implements of architecture, and symbolic emblems most expressive, have been selected by the Fraternity to imprint on the mind serious and solemn truths; and thus, through the succession of ages, have been transmitted, unimpaired, the most excellent tenets of our Institution.

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CHARGE

[Charge must be given, and may be read or recited from memory.]

My Brother: You have been passed to the Second Degree of Freemasonry. We congratulate you on your preferment.

Masonry is a progressive and moral science, divided into degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.

The impressive ceremonies of this degree are calculated to inculcate in the mind of the novitiate the importance of the study of the liberal arts and sciences, especially the noble science of Geometry, which forms the basis of Freemasonry; and which, being of divine and moral nature, is enriched with the most useful knowledge; for, while it proves the wonderful properties of nature, it demonstrates the more important truth of

morality. To the study of Geometry, therefore, your attention is especially directed.

It is unnecessary to recapitulate the duties which, as a Fellowcraft Mason, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you now bear; but that, on the contrary, you will ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice.

Your past regular deportment and upright conduct have merited the honor which we have conferred. In your character as a Fellowcraft Mason it is expected that, at all our assemblies, you will observe the solemnity of our ceremonies; that you will preserve the ancient usages and customs of the Fraternity sacred and inviolable, and thus by your own example induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellowcraft Mason, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

The Brother is instructed in the requirement of proficiency in the Lecture of the degree.

MASTER MASON

FIRST SECTION

RECEPTION

May be accompanied by vocal or instrumental music.



The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession—*Brotherly Love, Relief* and *Truth;* and hence the moral application of the Compasses in the Third Degree is to those precious Jewels of a Master Mason: *Friendship, Morality* and *Brotherly Love.*

* * * * * *



REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years



draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the



stars, be not darkened, nor the clouds return after the rain;

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves,



and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the



sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

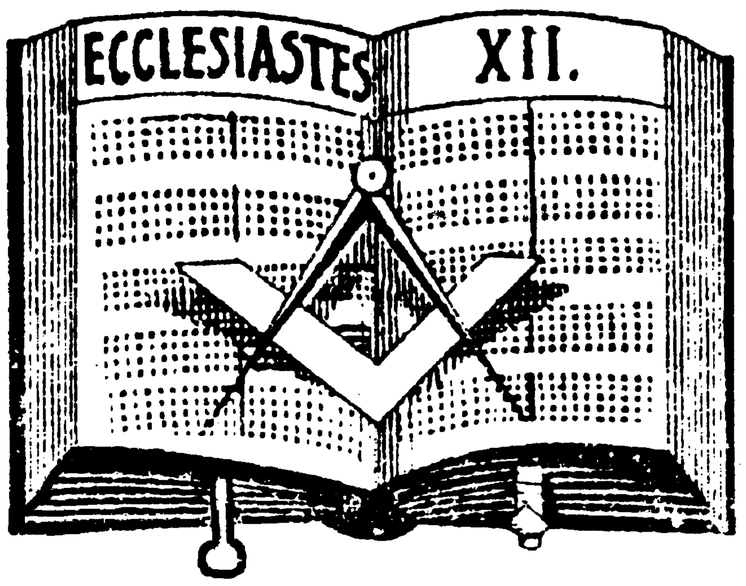


Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a

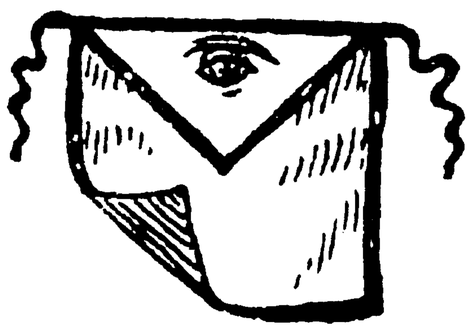


burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

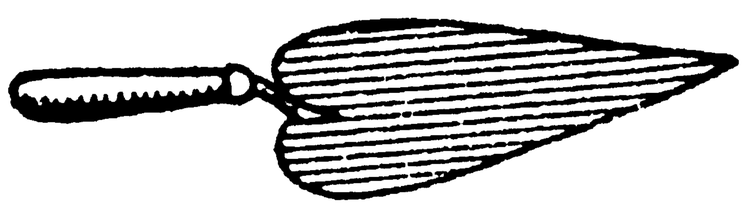
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The *Working Tools* of a Master Mason are all the implements of Masonry, indiscriminately, but more especially the *Trowel.*

The *Trowel* is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

* * * * * *

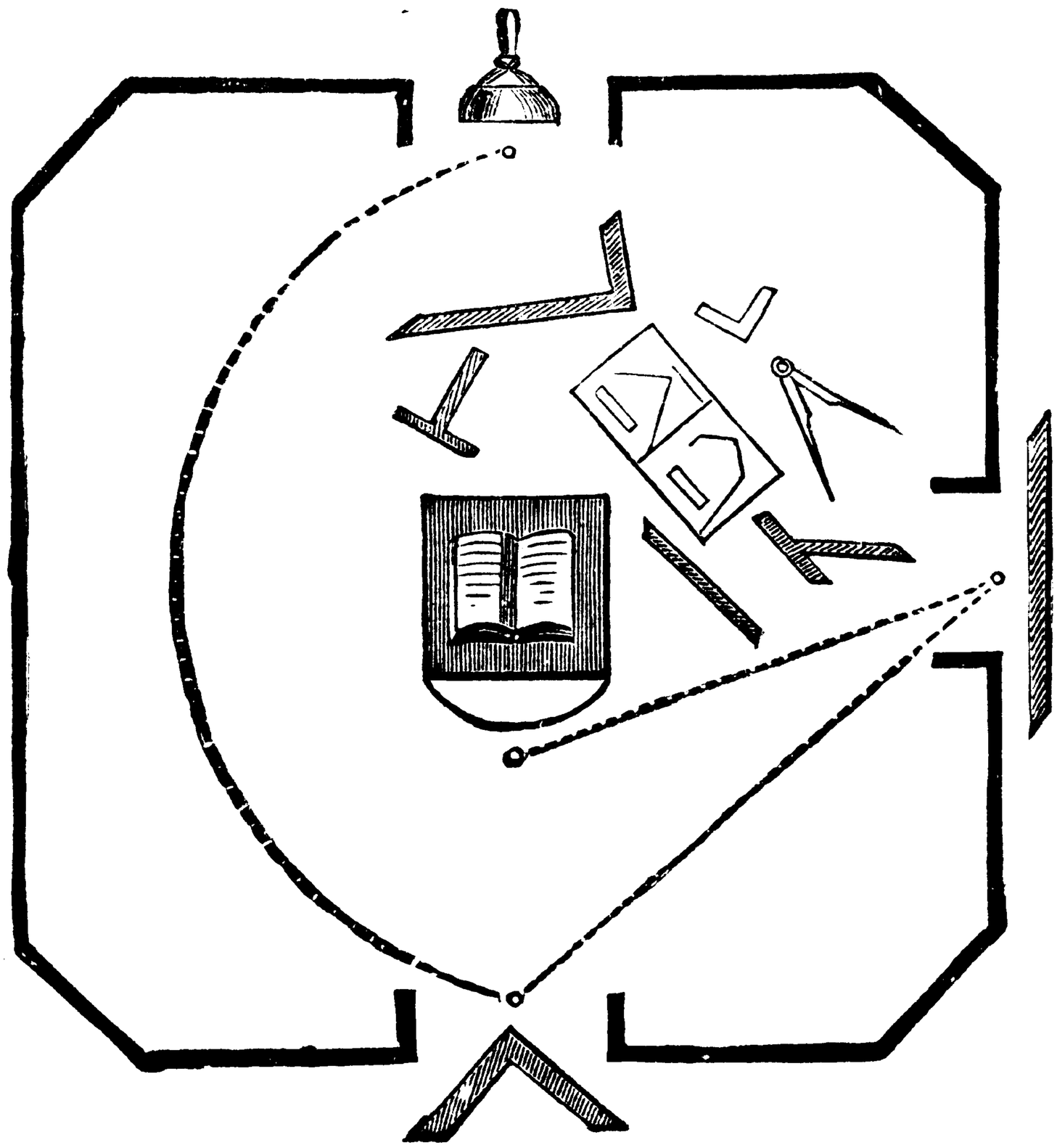
SECOND SECTION

This section recites the legendary or historical traditions of this degree.

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"Prayer is intended to increase the devotion of the individual, but if the individual himself prays he requires no formulæ."

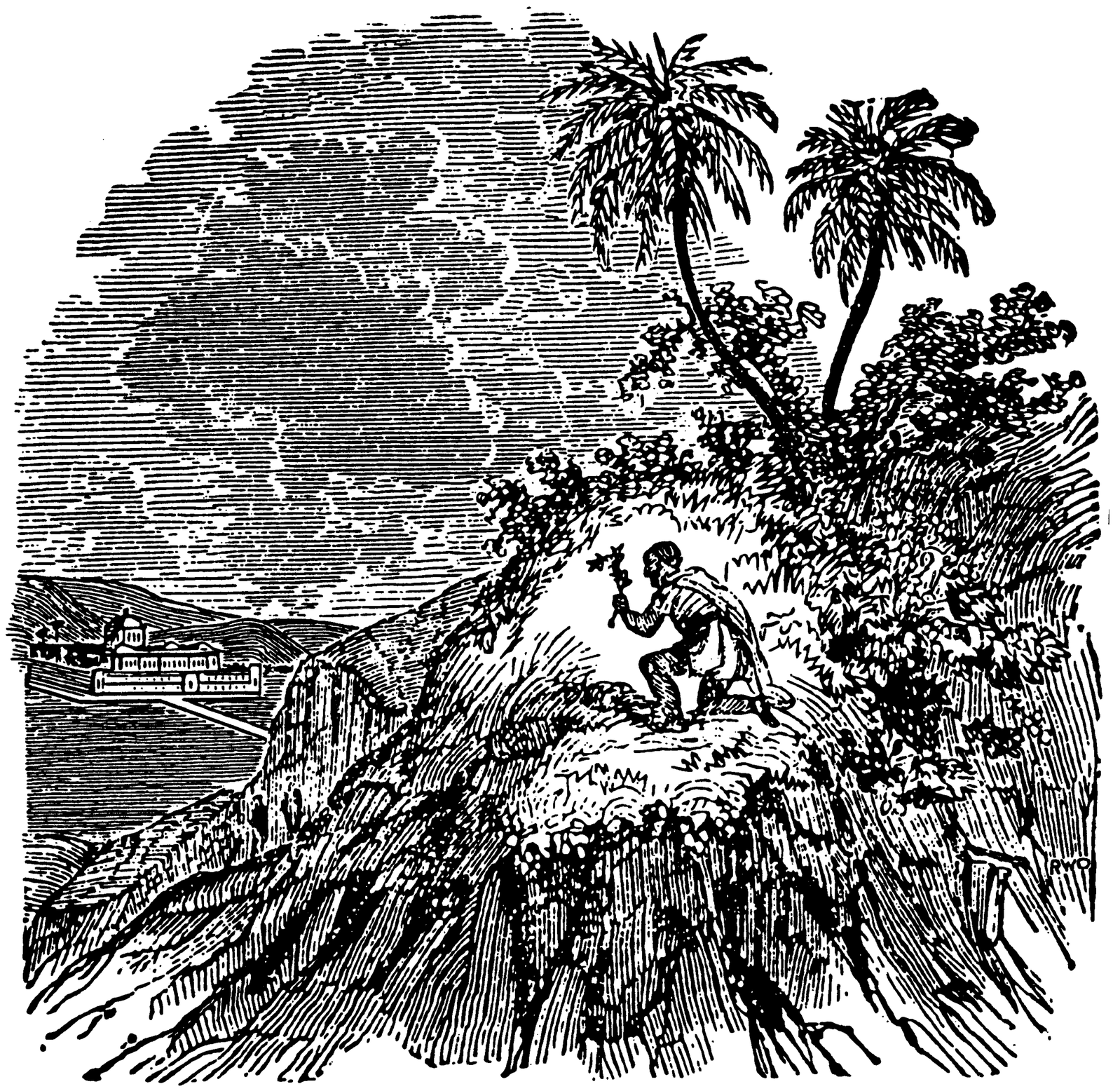
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Joppa is a seaport town and harbor on the coast of Palestine, about forty miles in a westerly direction from Jerusalem. At the time of the building of King Solomon's Temple, Joppa was the only seaport possessed by the Israelites and was therefore the port through which all passage out of or into the country was effected.

* * * * * *

Abraham
Adoniram
Aholiab
Benjamin
Bezaleel
Belshazzar
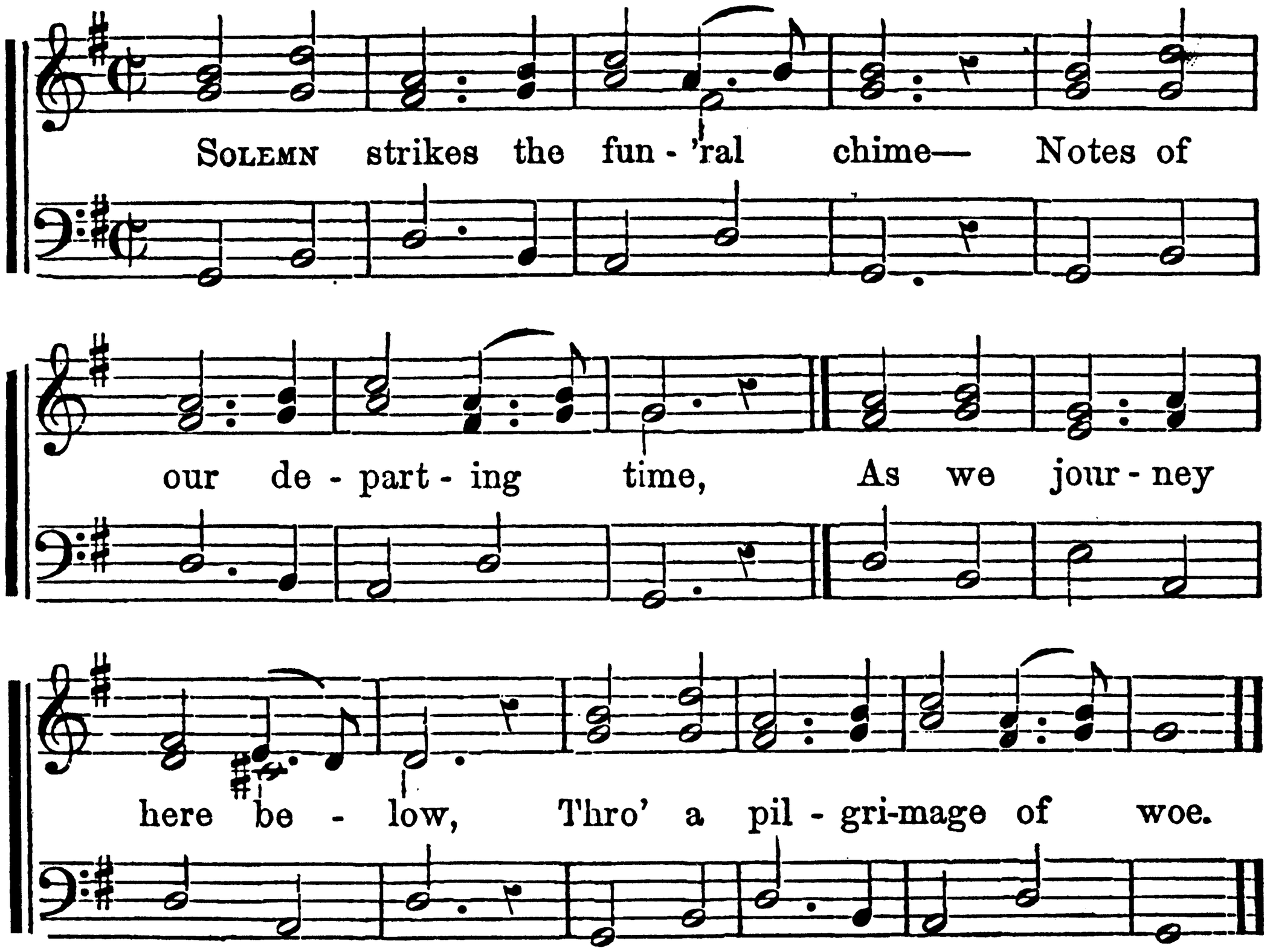
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* * *

Jethro
Josephus
Jedidiah
Zebulon
Zephaniah
Zedekiah



DIRGE

[Air: *Pleyel's Hymn.*]



Here, another guest we bring!—
Seraphs, of celestial wing,
To our fun'ral altar come;
Waft a friend and Brother home.

Lord of all! below—above—
Fill our hearts with Truth and Love;
As dissolves our Earthly Tie,
Take us to Thy Lodge on High!

* * * * * *

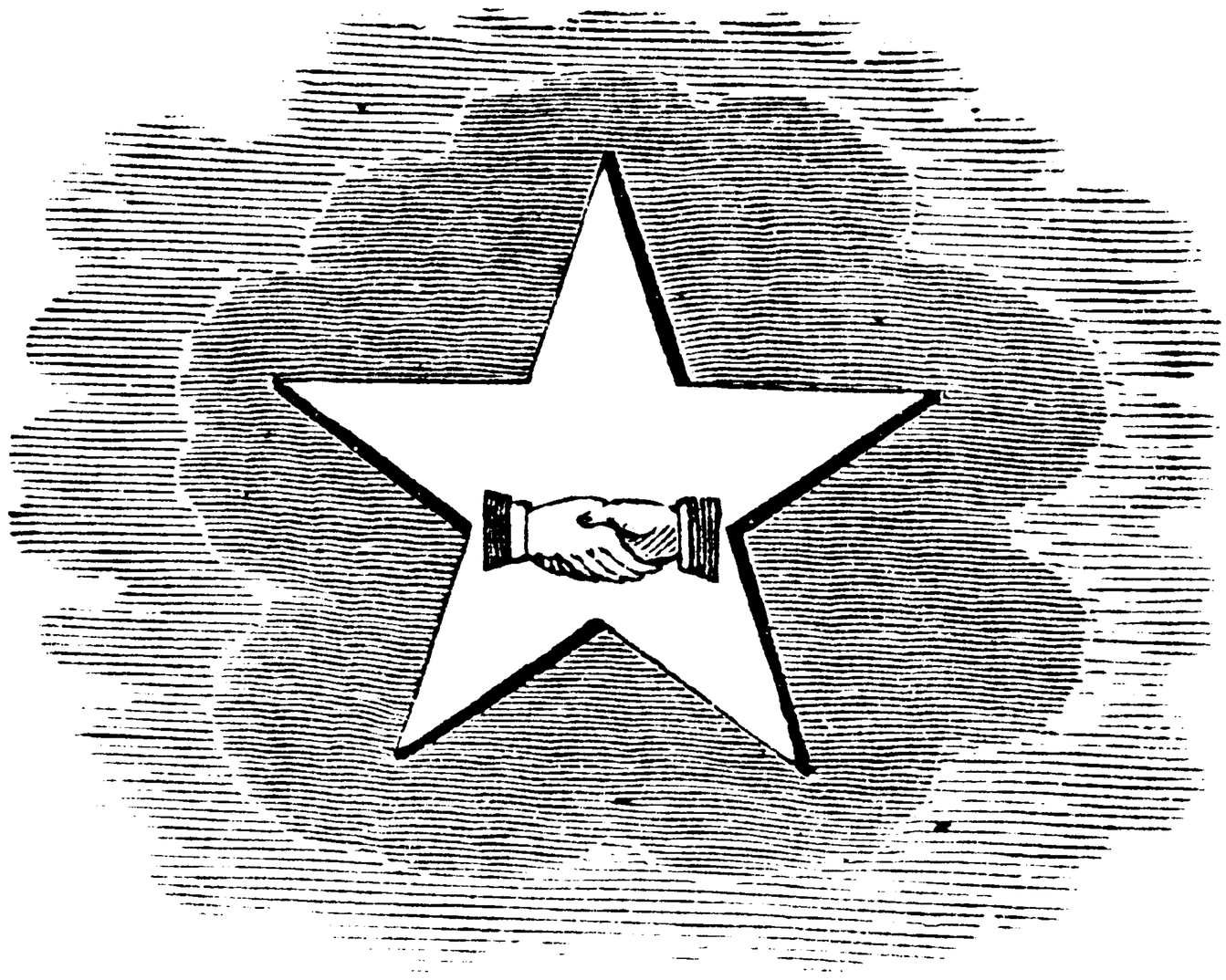
PRAYER

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass. Turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake. Yet, O Lord! have

compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen!

RESPONSE: So mote it be.

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The five pointed star is a Masonic symbol. Differing from the Blazing Star, which in the First Degree refers to Divine Providence, it is consecrated, in the Third Degree, as a symbol of the *Five Points of Fellowship*.

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HISTORICAL LECTURE

My Brother: The First Degree is symbolical of youth, the second of manhood, and the Third, or Master Mason, of old age, with its trials, its sufferings, and its termination in death.

The Second Section of this degree recites the historical or legendary traditions of Masonry, and impressively exemplifies an instance of those ennobling Masonic virtues, Fortitude and Integrity; and it symbolizes our faith in the immortality of the soul.

We read in the Holy Writings that it was decreed in the wisdom and councils of Deity aforetime that a house should be built, erected to God and dedicated to His holy name. We also learn from the same sacred source, that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however, left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne and, after David had been gathered to his fathers, wielded the sceptre over Israel at a time when (as the great Jewish historian, Josephus, informs us) peace and tranquility pervaded the world and all eyes seemed directed toward Jerusalem, as if to witness the splendid display of the wisdom of Solomon.

About this time, King Solomon received a congratulatory letter from H., K. of T., who desired to participate, in a small degree at least, in the rich honors that seemed to be clustering around his throne. In his reciprocations with H. of T., K. S. desired him to furnish a man well skilled

in the arts and sciences, and his attention was directed to * * *



THIRD SECTION

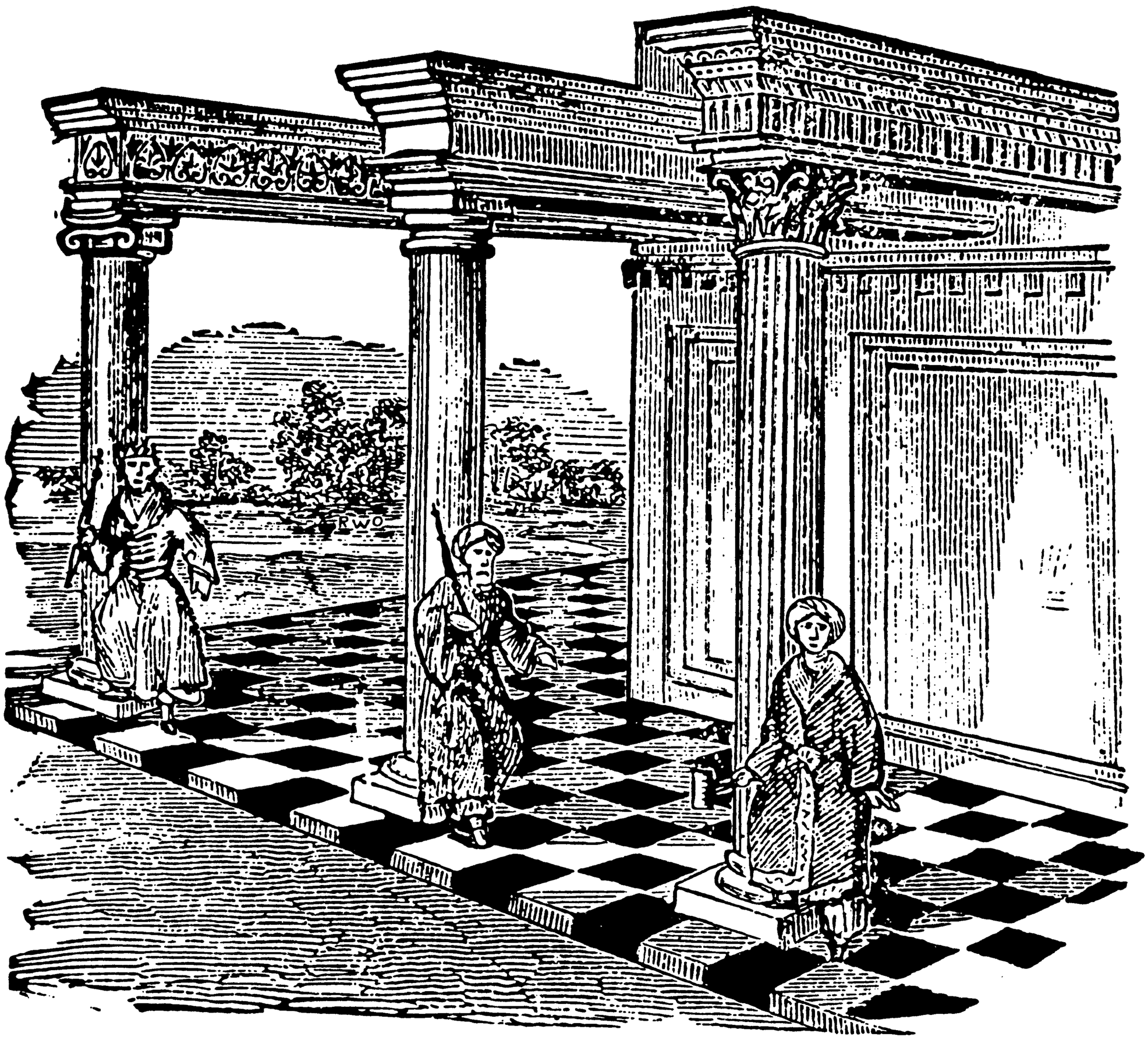
The third section of this degree furnishes many interesting details in relation to the building of King Solomon's Temple, and concludes with an explanation of the hieroglyphical emblems of the degree.

The Temple of Solomon occupied seven years in its construction, during which time we are informed that it rained not in the daytime, that the workmen might not be obstructed in their labor.

There were employed in its erection three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellowcrafts, or hewers of wood and stone; and seventy thousand Entered Apprentices, or bearers of burdens. All these were so classed and

arranged, through the wisdom of King Solomon, that neither envy, discord nor confusion was suffered to interrupt the peace and good-fellowship which prevailed among the workmen at this important period.

This famous fabric was supported by one thousand four hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest marble.



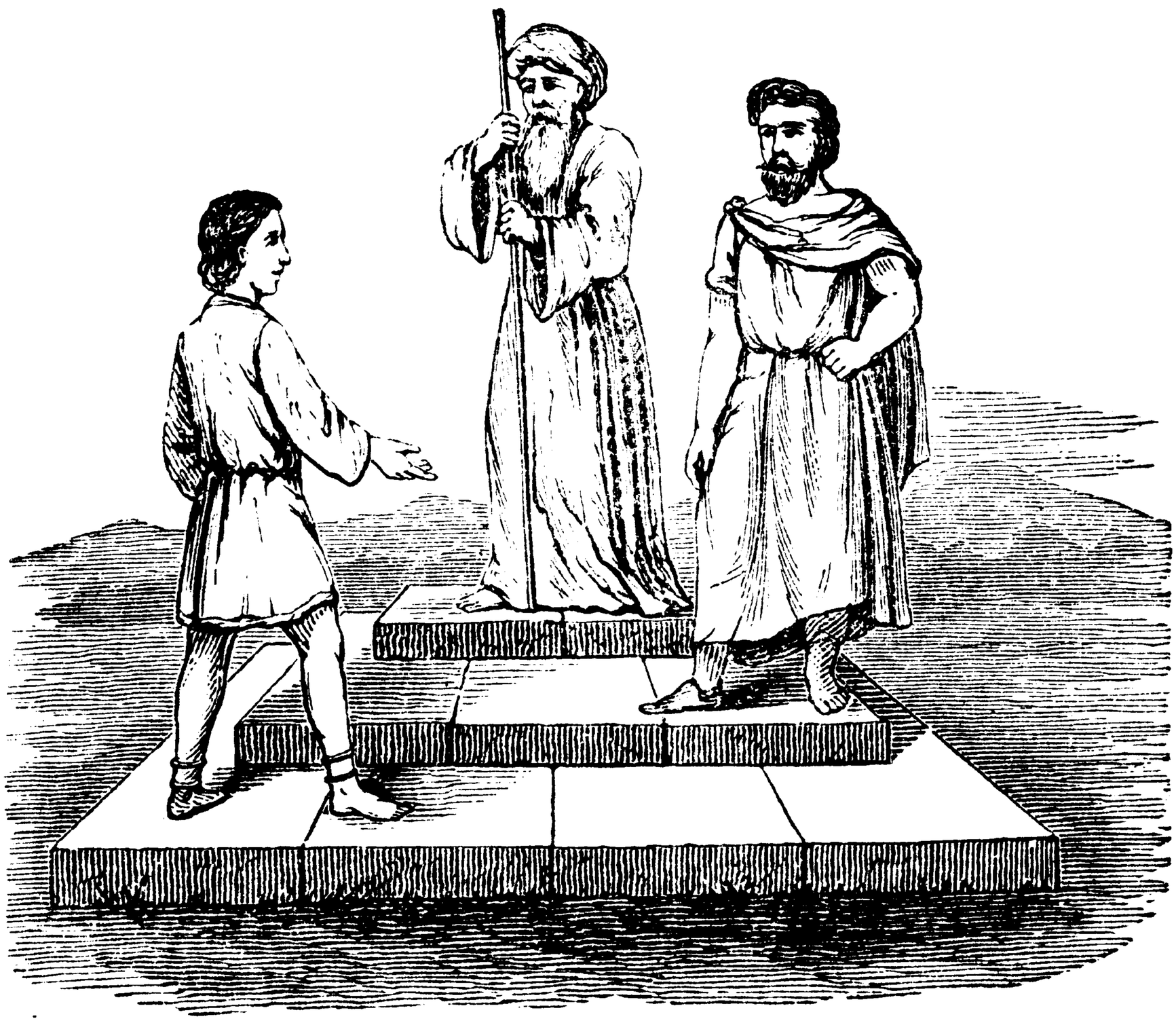
It was symbolically supported by three principal columns, *Wisdom*, *Strength* and *Beauty*, which were represented by the three Grand Masters, * * *

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EMBLEMS

There are in this degree two classes of Emblems or Symbols. The first class consists of the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitutions guarded by the Tyler's Sword*, the *Sword pointing to a naked Heart*, the *All-Seeing Eye*, the *Anchor and Ark*, the *Forty-seventh Problem of Euclid*, the *Hour-Glass*, and the *Scythe*, the explanation of which is Monitorial.

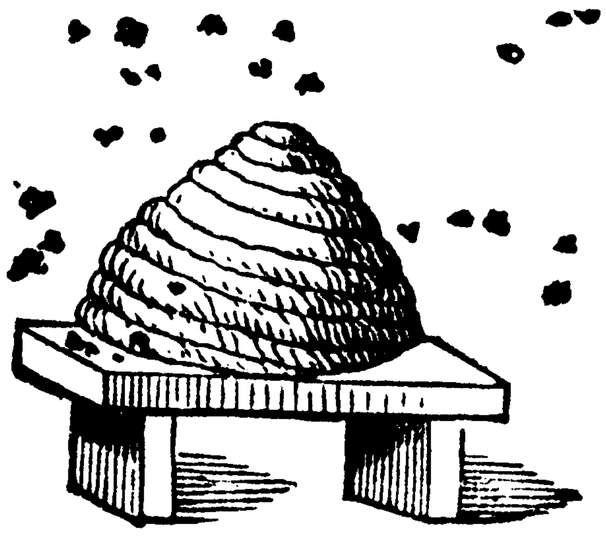


The *Three Steps* are emblematical of the three principal stages of human life—*Youth*, *Manhood* and *Age*. In *Youth*, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in *Manhood*, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God,

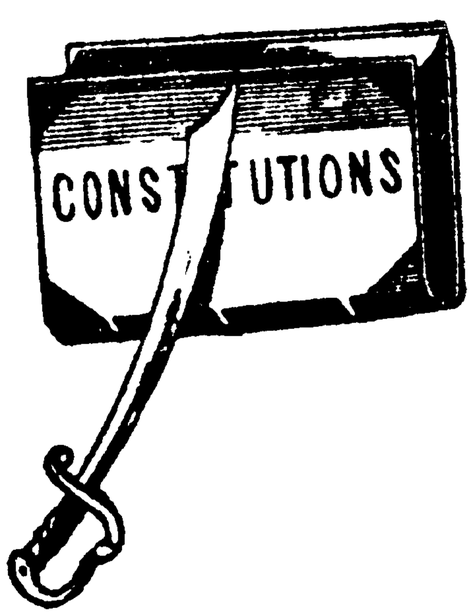
our neighbor, and ourselves, so that in *Age*, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.



The *Pot of Incense* is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

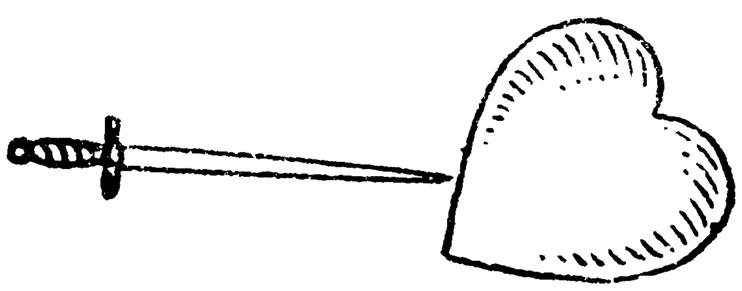


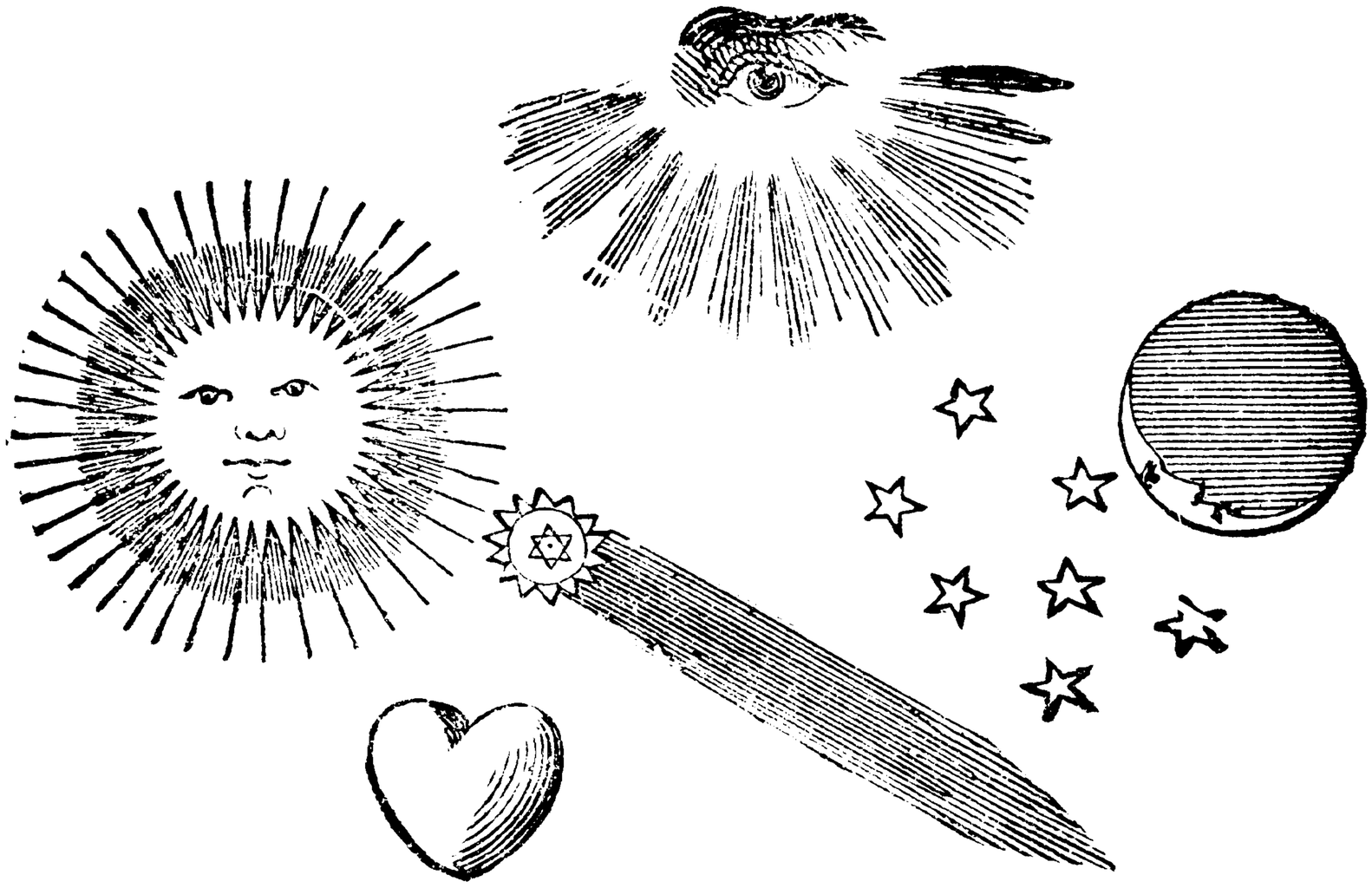
The *Bee-Hive* is an emblem of industry, and suggests the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we are rational and intelligent beings, we *should* be industrious, never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them.



The *Book of Constitutions Guarded by the Tyler's Sword* reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

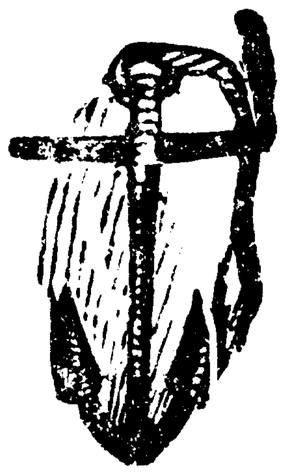
The *Sword Pointing to a Naked Heart* reminds us that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that



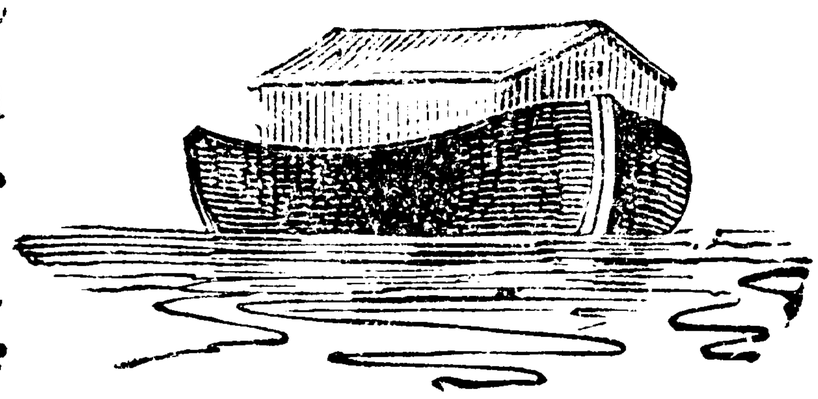


All-Seeing Eye, whom the Sun, Moon and Stars obey, and under Whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human Heart, and will reward us according to our merits.

The *Anchor and Ark* are emblems of a well-spent life and a well-grounded hope. They are

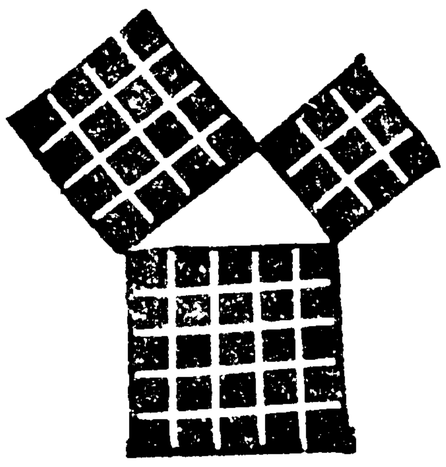


emblematical of that Divine *Ark* which safely wafts us over this tempestuous sea of troubles, and of



that *Anchor* which will safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary are at rest.

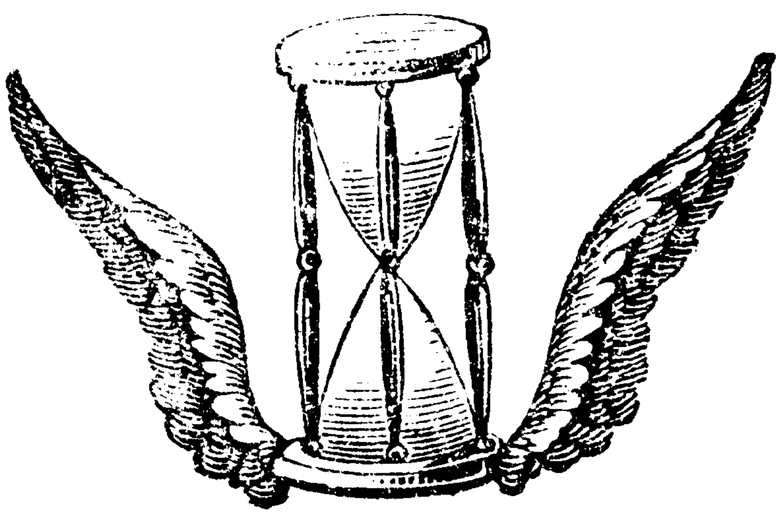
The *Forty-seventh Problem of Euclid* was a discovery of our ancient friend and Brother,



the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of Priesthood which were the predecessors of the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in general knowledge, more especially in Geometry or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, *Eureka!* signifying, *I have found it.* This discovery was accepted by our ancient brethren as a key to the nature of the Divine Being. It inspires Masons to be lovers of the arts and sciences.

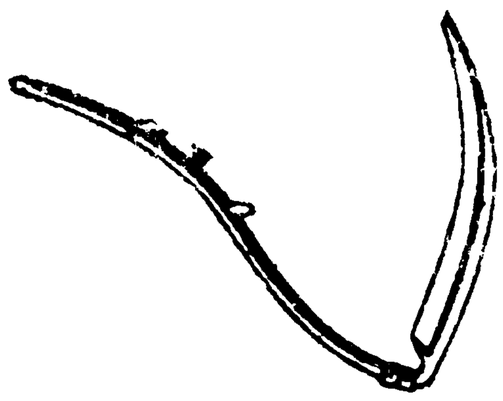
This problem is thus stated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the sum of the squares described upon the sides which contain the right angle."—*Euclid, Book I, Problem* 47.

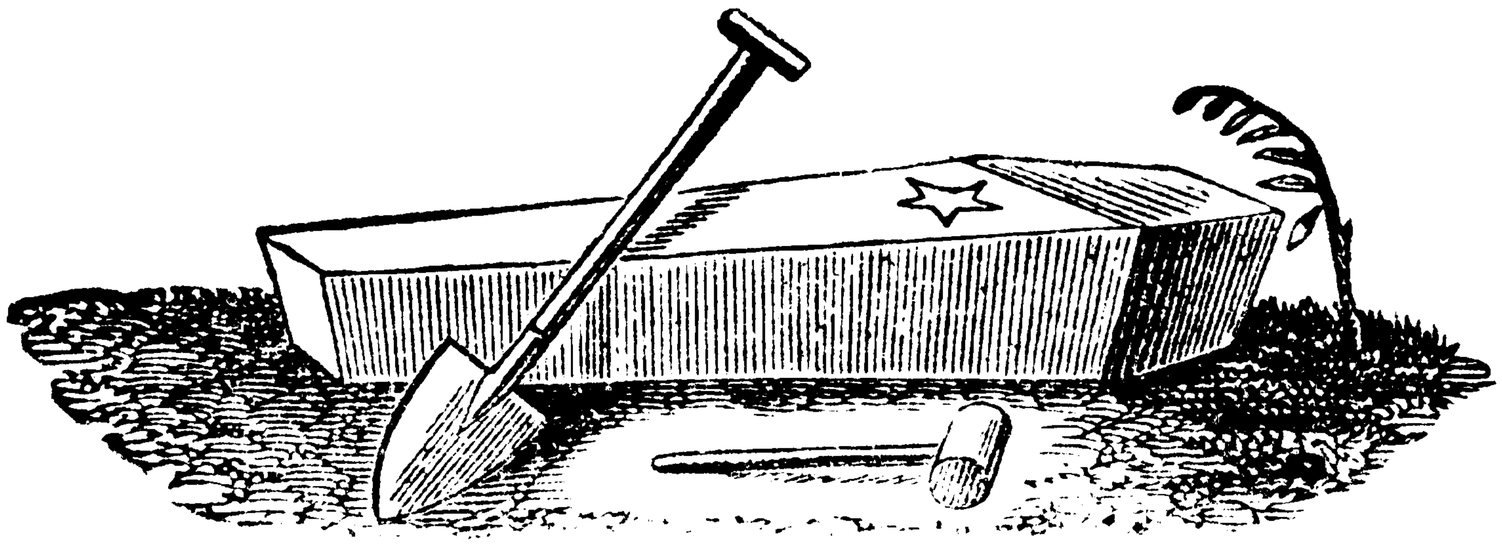
The *Hour-Glass* is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment observe the little particles which are contained in this machine—how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted! This is the state of man: Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his



blushing honors thick upon him; the third day comes a frost, a killing frost, and—when he thinks, good easy man, full surely his greatness is a-ripening—nips his root, and then he falls, like autumn leaves, to enrich our mother earth.

The *Scythe* is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! what havoc the *Scythe* of Time makes among the human race! If, perchance, we escape the numerous ills incident to childhood and youth, and with vigor arrive at the years of manhood, yet, withal, we must soon be cut down by the all-devouring *Scythe* of Time, and be gathered to the land where our fathers have gone before us.





Attention is now directed to the second class of emblems. The explanation of these emblems is not Monitorial, and, therefore, their true interpretation can be obtained only within the tiled recesses of the Lodge.

They consist of the *Setting Maul*, the *Spade*, the *Coffin*, and the *Sprig of Acacia*. * * * and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all Nature, and which will never, never, never die. Hence, my brother, how important it is that we should

endeavor to imitate * * * in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust; that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.

CHARGE

[Charge must be given, and may be read or recited from memory.]

• • • My Brother: Your zeal for our Institution, the progress which you have made in our mysteries and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason you are authorized to correct the irregularities of your less-informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the

inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and, by the regularity of your own conduct, afford the best example for the conduct of others less informed. Our Ancient Landmarks you are carefully to preserve and never suffer them to be infringed; nor are you to countenance any deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence which we have reposed in you.

Lodge is seated.

My Brother: You have now completed the ritualistic work of the Third Degree. It will now be necessary for you to pass an examination upon your proficiency in the Lecture of this Degree, as you did following the preceding Degrees. After passing that examination you will be required to sign the By-Laws of this Lodge, and upon paying your current dues you will receive a receipt therefor. You will then be a member of_____Lodge, No.___, entitled to all the rights and privileges of this lodge, and subject to its responsibilities and discipline.

The Brother is instructed in the use of the gavel, the methods of voting, the use of the Monitor, etc.

Explanation of markings for pronunciation.

VOWELS

ā as in	ale	ǐ as in	charity
a͡	chaotic	ō	old
â	care	o͡	obey
ă	add	ô	orb
a͡	account	ŏ	odd
ä	arm	o͡	soft
ȧ	ask	o͡	connect
a͡	sofa	o͞o	food
ē	eve	o͝o	foot
ē	here	ou	out
e͡	event	oi	oil
ĕ	end	ū	cube
e͡	silent	ű	unite
ẽ	maker	û	urn
ī	ice	ŭ	up
ĭ	ill	u͡	circus

CONSONANTS

c — before *e*, *i*, *y* = s

c — before *a*, *o*, *u* = k

ch — chair, chew, chase

ch — is pronounced as *k* in *architecture*, *chaos*, and other words of Greek origin.

ph — is pronounced as *f* in *philosophy* and other words of Greek origin.

t͟h — then

th — thin

tu͟r — nature

du͟ — verdure

zh — *z* as azure

-tion — as an ending in *nation*, *station*, is pronounced *-shun*.

-zier or -sier — as an ending in *glazier*, *Frasier*, etc., is pronounced as one syllable *-zher*.

A final *-e* in English is not pronounced and so in the diacritical markings is omitted from the word.

Dashes (-) indicate division into syllables.

Accent is indicated by a′. In words of four syllables a secondary accent occurs and is similarly marked, but is generally not so heavy as the first, and is indicated by a″.

An apostrophe (’) before a final *-d* or *-l* indicates that the vowel in the syllable is not clearly pronounced, but is “obscured.”

In the endings *-ible* and *-able*, the *-ble* is indicated by *b’l*.

In the common plurals -ſ is used in the pronunciation to avoid confusion.

Abraham (ā′-bra-hăm). The founder of the Hebrew nation.

acacia (å-kā′-sha). Do not pronounce the second syllable like cash.

Adoniram (ăd-ō-nī′-răm).

affinity (ă-fĭn′-ĭ-tĭ). Relationship in spirit or kind.

agreeably (a-grē′-a-blī). It is an adverb; do not confuse with the adjective *agreeable*. Do not say *agreeabelly*. In conformity with.

alimentary (ăl″-ĭ-mĕn′-ta-rĭ). Pertaining to the digestive tract.

allegorical (ăl″-ĕ-gŏr′-ĭ-k'l). An allegory is a story told through symbols, or an idea so expressed.

ancient (ān′-shĕnt). Old, time-honored.

anoint (a-noint′; a-noin′tĕd). To apply oil to, or pour oil on, particularly holy oil as a sign of elevation to kingship or consecration to priesthood.

apartments (a-pärt′-mĕnts). Rooms; not compartments, a word which is not applied to buildings.

appurtenances (ă-pûr′-tĕ-năn-sĕz). Things which pertain to a thing or office.

apron (ā′-prŭn). The badge of a Mason.

architect (är′-kĭ-tĕkt). One who designs buildings. The first syllable is NOT *arch*.

architecture (är′-kĭ-tĕk″-tûr). The art or science of building. Note that the first syllable is not *arch*.

archives (är′-kīvz). A place for the safe keeping of records; the records themselves.

artificer (ār-tĭf′-ĭ-sēr). A craftsman or skilled laborer. Note the *f* on the end of the second syllable.

arts (ärts). Branches of learning, as in the lecture of the F.C. degree. In E.A. degree: skills.

ashlar (âsh′-lēr). A block of stone from which a column, capital, or other finished product is carved or hewn.

assiduity (ăs″-ĭ-dū′-*ĭ*-tĭ). Diligence.

assiduously (*ă*-sĭd′-ū-*ŭs*-lĭ). Devotedly, attentively.

atrocity (*ă*-trŏs′-*ĭ*-tĭ). Evil nature, revolting character of an act; the act itself.

august (ô-gŭst′). Majestic, noble, dignified.

auspicious (ôs-pĭsh′-*ŭs*). Favorable, having a suggestion of happy outcome.

barbarous (bär′-b*ă*-r*ŭs*). Ruthless, having the character of a barbarian or savage.

Belshazzar (bĕl-shăz′-ēr or bĕl-shăz′-zär).

beneficient (bē-nĕf′-*ĭ*-sĕnt). Doing or producing good.

benevolence (bē-nĕv′-ō-l*ĕ*ns). Well-wishing, desire to help.

Benjamin (bĕn′-j*ă*-m*ĭ*n).

Bezaleel (bĕ-zăl′-ē-ĕl).

Boaz (bō-ăz). The first syllable like *bow* (and arrow); the second like *as*.

brethren (brĕ~~th~~′-rĕn). Note that the vowel in the first syllable is *e*, not *o*. There are no such words as "brothren" or "brothern." The term is used in speaking of Masons, and in this connection is preferable to "brothers."

Callimachus (k*ă*-lĭm′-*ă*-kŭs). A Greek architect of the Fifth century B.C. The reputed inventor of the Ionic column.

canopy (kăn′-ō-pĭ). A tent-like covering. "Canopy of heaven," the sky.

casualty (kăzh′-ū-*ă*l-tĭ). Accident, chance event.

celestial (sē-lĕs-′ch*ă*l). Heavenly.

chapiters (chăp′-ĭ-tērs). The ornamental tops or capitals of pillars.

chasten (chās′-’n). Two syllables. The *t* is not pronounced. To correct by discipline.

circumambulation (sûr-kŭm-ăm-bū-lā′-shŭn). A walking around.

circumscribed (sûr″-kŭm-skrīb′-’d). Literally encircled; hence limited.

circumspection (sûr″-kŭm-spĕk′-shŭn). Adaption to place and conditions.

clandestine (klăn-dĕs′-tĭn). Not regular. There is no *d* on the end of the word.

clefts (klĕfts). Not *cliffs* or *clifts*. Openings, narrow passages, fissures.

commemoration (kŏ-mĕm″-ŏ-rā′-shŭn). A service in memory of a person or event, or for the purpose of recalling the virtues of a person, or the significance of a person or event.

compasses (kŭm′-pȧs-ĕz). This plural is the form preferred in speaking of the instrument; and is the one we use Masonically.

competency (kŏm′-pē-tĕn-sĭ). Fullness, a sufficient amount of anything, as of wisdom, sometimes applied to material things, as money.

contemplative (kŏn-tĕm′-plȧ-tĭv). Thoughtful.

cornice (kôr′-nĭs). The ornamented slab placed above the capital of a pillar, and extending beyond it.

corporeal (kôr-pō′-rē-ăl). Pertaining to the material body. Do not pronounce as *corporal*.

countenancing (koun′-tē-năn-sĭng). Giving approval to.

cowans (kou′-ănz). Profanes, pretenders, intruders, particularly those seeking to obtain the secrets of Masonry unlawfully.

Degree (dē-grē′).

denominate (dĕ-nŏm′-ĭ-nāt). Named, designated.

dentils (dĕn′-tĭls). Small rectangular projecting blocks on the capital of a pillar, so-called from their resemblance to teeth.

deputy (dĕp′-ū-tĭ). A substitute.

deputed (dĕ-pūt′-ĕd). Appointed as a substitute.

derogatory (dĕ-rŏg-*a*-tō′-rĭ). Expressing a low estimation of, or disdain for.

destined (dĕs′-tĭnd). The accent is on the first syllable. Decreed.

destitute (dĕs′-tĭ-tūt). Lacking means, as without money or food.

dialect (dĭ′-*a*-lĕkt). A local or sectional form of a language.

diameter (dī-ăm′-ĕ-tẽr). A measure from side to side of a circle through the center.

discipline (dĭs′-ĭ-plĭn). An imposed system of training. Do NOT say dīs-sĭp′-plĭn.

discrete (dĭs-krēt′). Careful.

dissimulation (dĭ-sĭm′-ū-lā′-shŭn). Hypocrisy, false pretense.

diurnal (dī-ûr′-năl). Daily.

divest (dī-vĕst′; dī-vĕst′-ĭng). Not dī′-vĕst; the accent is on the second syllable. To remove from.

ecliptic (ĕ-klĭp′-tĭk). The imaginary line followed on the earth's surface by the direct ray of the sun during the year.

effluvia (ĕ-flo͞o′-vĭ-*a*). Out-flowings, off-givings.

emblematical (ĕm″-blĕ-măt′-ĭ-kăl). Symbolical, representing.

embordered (ĕm-bôr′-dērd). Having a border. Do not confuse with *embroidered*, which means adorned with needle work.

endue (ĕn-dū′). To fill with some quality or power.

entablature (ĕn-tăb′-l*ȧ*-tūr). The slab above the cornice on which the roof plate rests.

Entered Apprentice. The second word does not have a *d* on the end.

Ephesus (ĕf′-ĕ-sŭs). A city in Asia Minor.

Ephraimites (ē′-frā̆-ĭm-īts or ē′frā-mīts). A tribe of Hebrews east of the Jordan river.

equivocation (ĕ-kwĭv″-ŏ-kā′-shŭn). Saying one thing and secretly meaning another.

err (ûr; ûr-ĭng). To make mistakes.

escape (ĕs-kāp′; ĕs-kāpt′). The second letter is not *x*.

esoteric (ĕs″-ŏ-tĕr′-ĭk). That secret portion of Masonry which is known only to the initiates, as distinguished from that which is Monitorial or written out

Ethiopia (ē″-thĭ-ō′-pĭ-*ȧ*). A part of Africa from which tradition says part of the jewels and gold for the Temple came. Not necessarily modern Abyssinia.

Euclid (ū′-klĭd). The first mathematician to systematize the science of geometry.

Eureka (ū̆-rē′-k*ȧ*).

exalted (ĕg-zôl′-tĕd). Morally or spiritually uplifted.

exemplary (ĕg-zĕm′-pl*ȧ*-rĭ). Worthy of imitation; an example.

exemplifies (ĕg-zĕm′-plĭ-fīz). Illustrates.

exhort (ĕg-zôrt′). To encourage, to inspire to greater effort.

existence (ĕg-zĭs′-tĕns). Life; being.

exoteric (ĕk″-sŏ-tĕr-ĭk). Those parts of the ritual which are printed and may be read by anyone. Monitorial.

expedient (ĕks-pē′-dĭ-ĕnt). Advantageous; wise from the end to be gained.

exuberance (ĕg-zū′-bẽr-*ă*ns). Great quantity, exceeding expectation.

Fides (fī′-dēz). The name of the Roman diety representing fidelity.

fidelity (fī-dĕl′-*ĭ*-tĭ). Faithfulness.

fraternity (fr*ă*-tûr′-n*ĭ*-tĭ). A brotherhood, in which blood-bonds are replaced by a common devotion to a principle, code, or creed.

frieze (frēz). Like the word *freeze*. A border.

harassed (hăr′*ă*st). Annoyed, tortured.

height (hīt). Note that the word ends in *t*. The perpendicular measure of a thing.

hele. Properly pronounced like *heel* or *heal*. Means to "cover up."

hemisphere (hĕm′-*ĭ*-sfȩ̄r). Any half of the earth's surface, as the *western hemisphere*, the *northern hemisphere*.

hieroglyphics (hī″-ẽr-ŏ-glif′-ĭks). Literally the symbols in the priestly writings of the Egyptians. Generally, a symbol or sign the meaning of which is known only to the initiated.

historical (hĭs-tŏr′-ĭ-k*ă*l). According to history, verifiable, capable of documentary proof.

holden (hōl′-d'n). Old form of *held*. The words "*be holden*" are two separate words.

homage (hŏm′-ĭj). Respect, as applied to men; worship, as applied to diety.

hypocrisy (hĭ-pŏk′-r*ĭ*-sĭ). Insincere pretense.

idiom (ĭd′-ĭ-*ŭ*m). The grammatical form peculiar to a language.

illustrate (ĭl′-*ŭ*s-trāt or ĭ-lŭs′-trāt). Giving or showing an example.

illustration (ĭl″-*ŭ*s-trā′-sh*ŭ*n). A drawing, picture, or example.

illustrative (ĭ-lŭs′-tr*ȧ*-tĭv). Showing by example or picture.

imbrue (ĭm-brō͞o′). Last syllable like the word *brew*. To stain with blood.

imminent (ĭm′-*ĭ*-nĕnt). Impending. Do not confuse this word with eminent, which means "high" or "exalted."

implications (ĭm″-plĭ-kā′-sh*ŭ*ns). Inferences. Do not confuse this word with *imprecations*, which means "curses."

inclemencies (ĭn-klĕm′-*ĕ*n-sĭz). Severities.

inclement (ĭn-klĕm′-*ĕ*nt). Severe, harsh, painful.

inculcated (ĭn-kŭl′-kā-tĕd). Taught.

incumbent (ĭn-kŭm′-bĕnt). As an adjective: to be obligated. As a noun: one who holds a position.

indiscriminately (ĭn″-dĭs-krĭm′-*ĭ*-nĭt-lĭ). Without distinction between.

inestimable (ĭn-ĕs′-t*ĭ*-m*ȧ*-b'l). Incapable of being estimated, counted, or weighed.

ingenuity (ĭn″-j*ĕ*-nū′-*ĭ*-tĭ). Cleverness.

insidious (ĭn-sĭd′-ĭ-*ŭ*s). Treacherous.

institution (ĭn″-st*ĭ*-tū′-sh*ŭ*n). Anything established. Used by Masons to refer to their brotherhood.

intelligible (ĭn-tĕl -*ĭ*-j*ĭ*-b'l). Capable of being understood.

inundation (ĭn-ŭn-dā′-sh*ŭ*n). Flood, deluge.

inviolable (ĭn-vī′-*ŏ*-l*ȧ*-b'l). Secure against corruption.

Jachin (jā′-kĭn).

Jedediah (jĕd″-*ĕ*-dī′*ȧ*).

Jephtha (jĕf′-th*ȧ*). The leader of the Israelites against the Ephraimites.

Jethro (jĕth′-rō).

Josephus (jŏ-sē′-f*ŭ*s). A Jewish historian.

legendary (lĕj′-ĕn-dĕr″ĭ). According to popular belief or report, but without proof.

legible (lĕj′-*ĭ*-b'l). Capable of being read.

lenient (lē′-nĭ-*ĕ*nt). Not strict. Some prefer to pronounce this word lēn′-y*ĕ*nt.

memorial (mĕ′-mō-rĭ-*ă*l). Something to refresh one's memory of a person or incident.

mental reservation (mĕn′-t*ă*l rĕz″-ēr-vā′sh*ŭ*n). A secret or unexpressed intention to fulfill only part of an obligation.

mentally (mĕn′-t*ă*l-ĭ). Silently.

meridian (mĕ-rĭd′-ĭ-*ă*n). The position of the sun at noon.

metopes (mĕt′-ō-pēz). In the capital of a Doric column, the spaces between the triglyphs, often adorned with carved work.

modillions (mŏ-dĭl′-y*ŭ*ns). Horizontal brackets or supports under the cornice.

monitorial (mŏn-*ĭ*-tō′-rĭ-*ă*l). Containing admonition, instruction, or advice. Commonly applied Masonically to those parts of the ritual, especially the lectures, which are not secret and so are printed in the *Monitor*.

Moriah (mŏ-rī′-*ȧ*). A hill in Jerusalem on which the Temple of Solomon was built.

mosaic (mŏ-zā′-ĭk). An inlay pattern made up of small pieces of colored material. When spelled with a capital letter (Mosaic) the word means "pertaining to Moses."

oblong square (ŏb′-lŏng skwâr). A right angle with one side longer than the other.

orally (ō′-răl-ĭ). Aloud, spoken.

order (ôr′-dēr).

penal (pē′-năl). The first syllable like the word pea. An adjective: pertaining to punishment.

penalty (pĕn′-ăl-tī). The first syllable like the word *pen*. A punishment.

perfect square (pûr′-fĕkt skwâr). A right angle with the sides equal.

perpetual (pẽr-pĕt′-ū-ăl). Everlasting.

pervades (pẽr-vāds′). Pierces into. Do not say *prevades*.

Pharaoh (fā′-rō or fâr′-ō). The title of the ruler of ancient Egypt.

phenomena (fē-nŏm′-ē-nȧ). Any observable fact or event. Commonly, an unusual incident. The singular is *phenomenon*.

philosophy (fĭ-lŏs′-ō-fĭ). The pursuit of knowledge; a system of beliefs, as in morals, politics, etc.

philosophical (fĭl″-ō-sŏf′-ĭ-kăl). Thoughtful, systematic.

piety (pī′-ĕ-tĭ). Three syllables. The first syllable like *pie*. Unswerving devotion to diety.

pilasters (pĭ-lăs′-tẽrs). Rectangular supporting architectural members, built in as part of the building, but projecting from it. A column is usually round and stands apart from the wall. A pilaster is really a pier.

pique, piques (pēk, pēks). An irritation. Pronounce like the word *peek*, or *peaks*.

planetary (plăn′-ĕ-tĕr-ĭ). Pertaining to the planets.

plumb (plŭm). An instrument for erecting perpendiculars. The *b* is not pronounced. Derived from the Latin word for *lead*. So named because of the lead weight on the end of the line.

pomegranates (pŏm′-grăn-ĭts). Do not pronounce the first *e* as a syllable.

potentate (pō′-tĕn-tāt). A ruler, sovereign, or monarch.

precept (prē′-sĕpt). Law, command, principle, instruction.

premises (prĕm′-ĭs-ĕz). Basic assumptions or truths in an argument.

preparatory (prē-păr′-*ȧ*-tō-rĭ).

probationary (prō-bā′-shŭn-ĕr″-ĭ). Stage or period of preparation.

progressive (prō-grĕs′-ĭv). As used in the ritual "a progressive science."

propounded (prō-pound′-ĕd). Asked.

prudentially (proo͞-dĕn′-shăl-ĭ). Wisely, carefully, regardful of danger.

putrefaction (pū″-trē-făk′-shŭn). Rotting, decay. The first syllable is pronounced like the word *pew*.

Pythagoras (pĭ-thăg′-ō-răs). A Greek philosopher interested in mathematics.

rational (răsh′-ŭn-ăl). Reasoning, able to think.

recanted (rē-kănt′-ĕd). Renouncing of an oath or pledge.

recapitulate (rē″-kȧ-pĭt′-ū-lāt). Summarize by renaming the headings or main points.

reciprocations (rē-sĭp″-rō-kā′-shŭns). Mutual congratulations.

record (rĕ-kôrd′). A verb meaning to *write down*.

records (rĕk′-ẽrds). A noun, meaning *written proceedings, minutes.* et cetera.

regularity (rĕg″-ū-lăr′-ĭ-tĭ). Conforming to regulations or laws.

reptile (rĕp′-tĭl). The *i* in the second syllable is short.

repudiate (rē-pū′-dĭ-āt). Reject, renounce, withdraw from.

respiration (rĕs″-pĭ-rā′-shŭn). Breathing.

restraint (rĕ-strānt′). "The lodge will be free from restraint."

revered (rĕ-vēr′-'d). Venerated, reverenced.

Roman Eagle (rō′-măn ē′-g'l). The emblem carried at the head of the Roman legions, as a flag in later days.

ruffians (rŭf′-ĭ-ănz). Coarse characters.

sanctum sanctorum (săngk′-tŭm săngk-tō′-rŭm). A Latin phrase meaning "holy of holies." Note that there is no *i* in either word.

scepter (sĕp′-tĕr). A staff or rod carried by a king or emperor as a sign of authority.

secrets (sē′-krĕts). Those parts of Masonry revealed only to the initiated.

sect (sĕkt). Do not confuse with sex. A society or group, usually religious.

significance (sĭg-nĭf′-ĭ-kăns). Meaning, import.

sincerity (sĭn-sĕr′-ĭ-tĭ). Without pretense.

solicitation (sō-lĭs″-ĭ-tā′-shŭn). Request.

speculative (spĕk′-ū-lā-tĭv).

spherical (sfĕr′-ĭ-kăl). Having the form of a globe.

stupendous (stū-pĕn′-dŭs). Amazing, astonishing, especially as to size or degree. Notice there are but three syllables in the word, and that there is no *i* in it.

subtilty (sŭt′-'l-tĭ). Of elusive or delicate quality.

Succoth (sŭk′-ŏth; sŭc-kōth′). A former town in the valley of the Jordan.

sundry (sŭn′-drĭ). Various.

superficies (sū″-pēr-fĭsh′-ēz). A geometrical figure like a square or triangle, a flat surface, the face of a thing.

superfluous (sū-pûr′-flo͝o-*ŭs*). Four syllables; accent on the second. Too many; more than enough.

symmetry (sĭm′-ĕ-trĭ). Balanced proportion; beauty arising from harmony in parts or ornaments of a building.

tabernacle (tăb′-ēr-năk″-′l). A shrine, a place of worship; specifically, the tabernacle erected by Moses after the crossing of the Red Sea.

tempestuous (tĕm-pĕs′-tū-*ŭs*). Stormy, dangerous.

tenets (tĕn′-ĕts). Principles, beliefs, doctrines. The first syllable is pronounced like the numeral *ten*, NOT like the word *tea*.

terrestrial (tĕ-rĕs′-trĭ-*ăl*). Belonging to the earth.

tessel (tĕs′-ĕl; tĕs′-*ĕ*-lāt″-ĕd). A checkerwork or mosaic pavement.

traditional (tr*ă*-dĭsh′-*ŭ*n-ăl). According to a belief handed down from generation to generation, but not supported by any sure or exact evidence. A tradition need have nothing of the miraculous in it.

transition (trăn-zĭsh′-*ŭ*n). The passing over from one stage to another.

triglyph (trī′-glĭf). A projecting rectangular tablet in the frieze of a Doric column.

Tubal Cain (tū′-băl kān″). Not *two-ball* and not *too bald*. The name has nothing to do with balls or canes. (See *Genisis* IV. 22.)

unbiased (ŭn-bī′-*ă*st). Not predjudiced, uninfluenced.

unerring (ŭn-ûr′-ĭng). Making no mistakes or errors, undeviating.

unfeigned (ŭn-fānd′). Real, sincere, genuine.

vicissitudes (v*ĭ*-sĭs′-*ĭ*-tūds). Commonly applied to irregular changes, especially if they are painful.

volute (vŏ́-lūt′). A spiral or scroll-like ornament on an Ionic capital.

votaries (vō′-tȧ-rĭz). Those devoted or dedicated to a cause or a belief.

vouchsafe (vouch-sāfe′). Grant.

Zebulun (zĕb′-ŭ́-lŭn).

Zedekiah (zĕd″-ė̆-kī′-ȧ).

Zephaniah (zĕf″-ȧ-nī′-ȧ).

Zeredatha (zĕr″-ė̆-dā′-thȧ). A former town in the valley of the Jordan river.

Zion (zī′-ŏn). The mountain or hill in Palestine on which Jerusalem was built.